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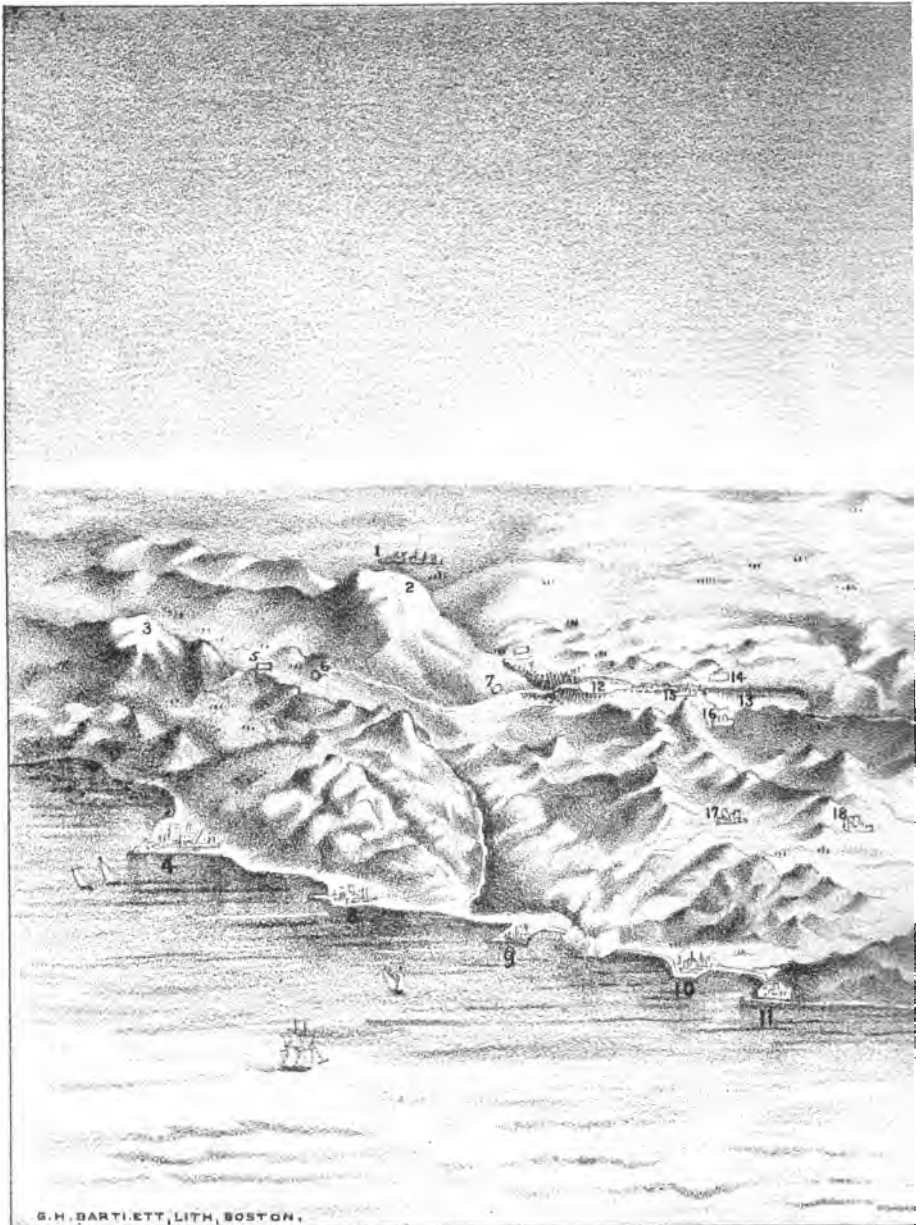


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Reduced from Marks' Birds Eye View of The Holy Land.

## THE HOLY LAND

- |                 |                           |                     |               |
|-----------------|---------------------------|---------------------|---------------|
| 1 DAMASCUS,     | 6 HASBEYIA, (One of the   | 9 TYRE,             | 14 BETHSADIA, |
| 2 MT. HERMON,   | sources of the Jordan.)   | 10 ACCHO,           | 15 CHORAZIN,  |
| 3 ANTI LEBANON, | 7 BANIAS, (Another of the | 11 MT. CARMEL,      | 16 CAPERNAUM, |
| 4 BEIRUT,       | sources of the Jordan.)   | 12 WATERS OF MEROM, | 17 CANA,      |
| 5 TOMB OF NOAH, | 8 SIDON,                  | 13 SEA OF GALILEE,  | 18 NAZARETH,  |
|                 |                           |                     | 19 CESAREA,   |



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## OLY LAND.

19 DOTHAN,  
20 SAMARIA,  
22 MT. ERAL,  
22 MT. GERIZIM,  
23 SICHEM,  
40 DEAD SEA.

24 RIVER JORDAN,  
25 BROOK JABBOK,  
26 PENIEL,  
27 BETHLEHEM,  
28 JERICHO,

29 JERUSALEM,  
30 BETHEL,  
31 BETHANY,  
32 HEBRON,  
33 BEERSHEBA,

34 ZOAR,  
35 SODOM AND GOMORRAH,  
36 MT. PISGAR,  
37 GAZA,  
38 JOPPA,



**SELECT NOTES**  
**ON THE**  
**INTERNATIONAL LESSONS**  
**FOR**  
**1881:**

**EXPLANATORY, ILLUSTRATIVE, DOCTRINAL, AND PRACTICAL;  
WITH ILLUSTRATIONS, MAPS, CHRONOLOGICAL  
CHARTS, SUGGESTIONS TO TEACHERS,  
AND LIBRARY REFERENCES.**

**BY**  
**REV. F. N. AND M. A. PELOUBET.**

**WITH**  
**PRACTICAL HINTS TO TEACHERS**  
**BY**  
**REV. A. F. SCHAUFFLER.**

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Edw 15312.9.1935



Miss Mabel M. H. H. H.

## PREFACE.

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WHEN Jesus joined the disciples on the way to Emmaus, their hearts burned within them as he *opened the Scriptures* to them. Jesus still opens the Scriptures by the Holy Spirit to those who study them together.

That *this volume* may be the means which the Great Teacher shall use in opening up the wonderful treasures, that, like mines of gold and gems, lie beneath the surface, to the teachers and scholars in our sabbath schools, is the aim of this work and its authors.

The whole work has been done with direct reference to *teaching the lessons*.

It has been gleaned from the fields of the best commentators, both of Europe and America, especially the latest ones, which are very valuable, and to some of which we would call special attention, as those of Abbott, Schaff, Ellicott, Cook, Meyer, Farrar, Lange; besides the other classes of books referred to in the *Library References*, and the *Index of Authors*.

The CHRONOLOGY adopted is that in *Andreu's's Life of Christ*, which does not widely vary from Robinson's.

Especial attention is called to the CHART of the *Life of Christ*, by means of which, with the MAPS, a very clear and connected view of the life of our Lord can be given to the classes.

The *Practical Truths*, the clear SETTING of the lessons, the *Illustrations*, drawn from a wide range, the *Pictures*, added not for ornament but for illustration, will aid the teacher in his work.

With each lesson there have been given brief SUGGESTIONS TO TEACHERS, not necessarily to be closely followed, but as hints on which they may greatly improve, as to how all the variety in the lessons may be made to cluster around *one great truth*, with a *unity of impression* upon the class.

F. N. P.

M. A. P.

NATICK, MASS., August, 1880.

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# INDEX.

## INTERNATIONAL LESSONS FOR 1881.

### FIRST QUARTER.

	PAGE
I. Jan. 2. ZACHARIAS AND ELISABETH. Luke 1: 5-17 . . . . .	17
II. Jan. 9. THE SONG OF MARY. Luke 1: 46-55 . . . . .	21
III. Jan. 16. THE PROPHECY OF ZACHARIAS. Luke 1: 67-79 . . . . .	25
IV. Jan. 23. THE BIRTH OF JESUS. Luke 2: 8-20 . . . . .	30
V. Jan. 30. SIMEON AND THE CHILD JESUS. Luke 2: 25-35 . . . . .	35
VI. Feb. 6. THE BOYHOOD OF JESUS. Luke 2: 40-52 . . . . .	39
VII. Feb. 13. THE PREACHING OF JOHN THE BAPTIST. Luke 3: 7-18 . . . . .	44
VIII. Feb. 20. THE PREACHING OF JESUS. Luke 4: 14-21 . . . . .	49
IX. Feb. 27. CHRIST HEALING THE SICK. Luke 5: 12-26 . . . . .	55
X. March 6. WITNESS OF JESUS TO JOHN. Luke 7: 19-28 . . . . .	60
XI. March 13. THE SINNER'S FRIEND. Luke 7: 36-50 . . . . .	64

### SECOND QUARTER.

I. April 3. FOLLOWING JESUS. Luke 9: 51-62 . . . . .	72
II. April 10. THE GOOD SAMARITAN. Luke 10: 25-37 . . . . .	77
III. April 17. THE PHARISES REPROVED. Luke 11: 37-47 . . . . .	81
IV. April 24. COVETOUSNESS. Luke 12: 13-21 . . . . .	86
V. May 1. LOST AND FOUND. Luke 15: 1-10 . . . . .	90
VI. May 8. THE PRODIGAL SON. Luke 15: 11-24 . . . . .	95
VII. May 15. THE RICH MAN AND LAZARUS. Luke 16: 19-31 . . . . .	101
VIII. May 22. PARABLES ON PRAYER. Luke 18: 1-14 . . . . .	106
IX. May 29. PARABLE OF THE POUNDS. Luke 19: 11-27 . . . . .	111
X. June 5. THE CRUCIFIXION. Luke 23: 33-46 . . . . .	116
XI. June 12. THE WALK TO EMMAUS. Luke 24: 13-32 . . . . .	121

### THIRD QUARTER.

	PAGE
I. July 3. ISRAEL IN EGYPT. Exod. 1: 1-14 . . . . .	128
II. July 10. THE COMING DELIVERER. Exod. 2: 5-15 . . . . .	134
III. July 17. THE CALL OF MOSES. Exod. 3: 1-14 . . . . .	139
IV. July 24. MOSES AND AARON. Exod. 4: 27-31; 5: 1-4 . . . . .	144
V. July 31. MOSES AND THE MAGICIANS. Exod. 7: 8-17 . . . . .	148
VI. Aug. 7. THE PASSOVER. Exod. 12: 1-14 . . . . .	153
VII. Aug. 14. THE RED SEA. Exod. 14: 19-27 . . . . .	157
VIII. Aug. 21. THE MANNA. Exod. 16: 1-8 . . . . .	163
IX. Aug. 28. THE COMMANDMENTS. Exod. 20: 1-11 . . . . .	168
X. Sept. 4. THE COMMANDMENTS. Exod. 20: 12-21 . . . . .	174
XI. Sept. 11. IDOLATRY PUNISHED. Exod. 32: 26-35 . . . . .	178

### FOURTH QUARTER.

I. Oct. 2. FREE GIVING. Exod. 35: 25-35. 185	
II. Oct. 9. THE TABERNACLE. Exod. 40: 1-16 . . . . .	190
III. Oct. 16. THE BURNT OFFERING. Lev. 1: 1-14 . . . . .	197
IV. Oct. 23. THE PEACE OFFERING. Lev. 7: 11-18 . . . . .	202
V. Oct. 30. NADAB AND ABIHU. Lev. 10: 1-11 . . . . .	206
VI. Nov. 6. THE DAY OF ATONEMENT. Lev. 16: 16-30 . . . . .	211
VII. Nov. 13. THE FEAST OF TABERNACLES. Lev. 23: 33-44 . . . . .	216
VIII. Nov. 20. THE YEAR OF JUBILEE. Lev. 25: 8-17 . . . . .	221
IX. Nov. 27. THE SERPENT IN THE WILDERNESS. Num. 21: 1-9 . . . . .	225
X. Dec. 4. BALAAM. Num. 24: 10-19 . . . . .	230
XI. Dec. 11. LAST DAYS OF MOSES. Deut. 32: 42-52 . . . . .	234

# CLASS RECORD.

**DIRECTIONS.**—Put in a simple line | for absence, and a  $\frac{1}{2}$  for tardiness. If desired, the amount of contribution can be put in, which will of itself prove "presence."

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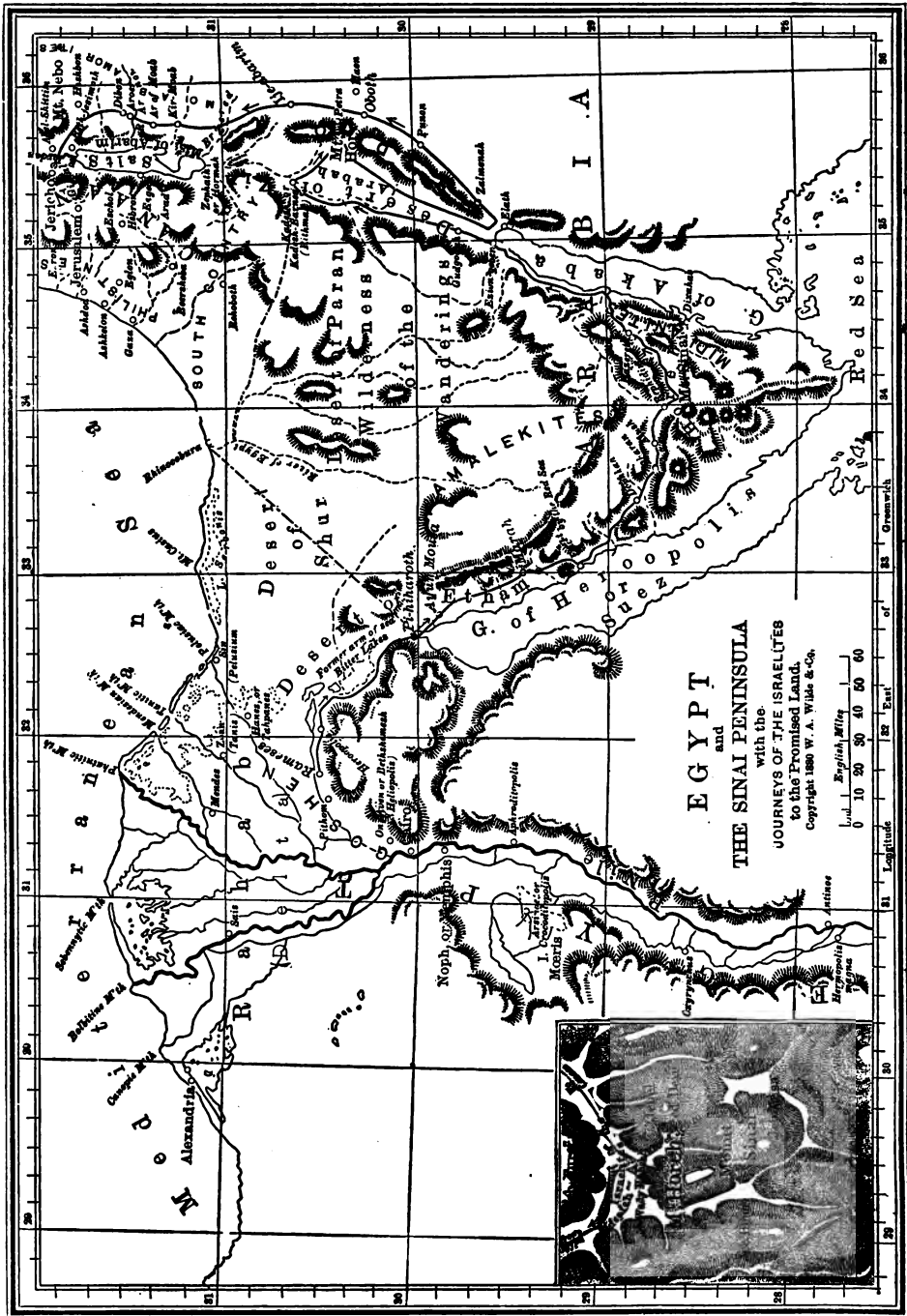
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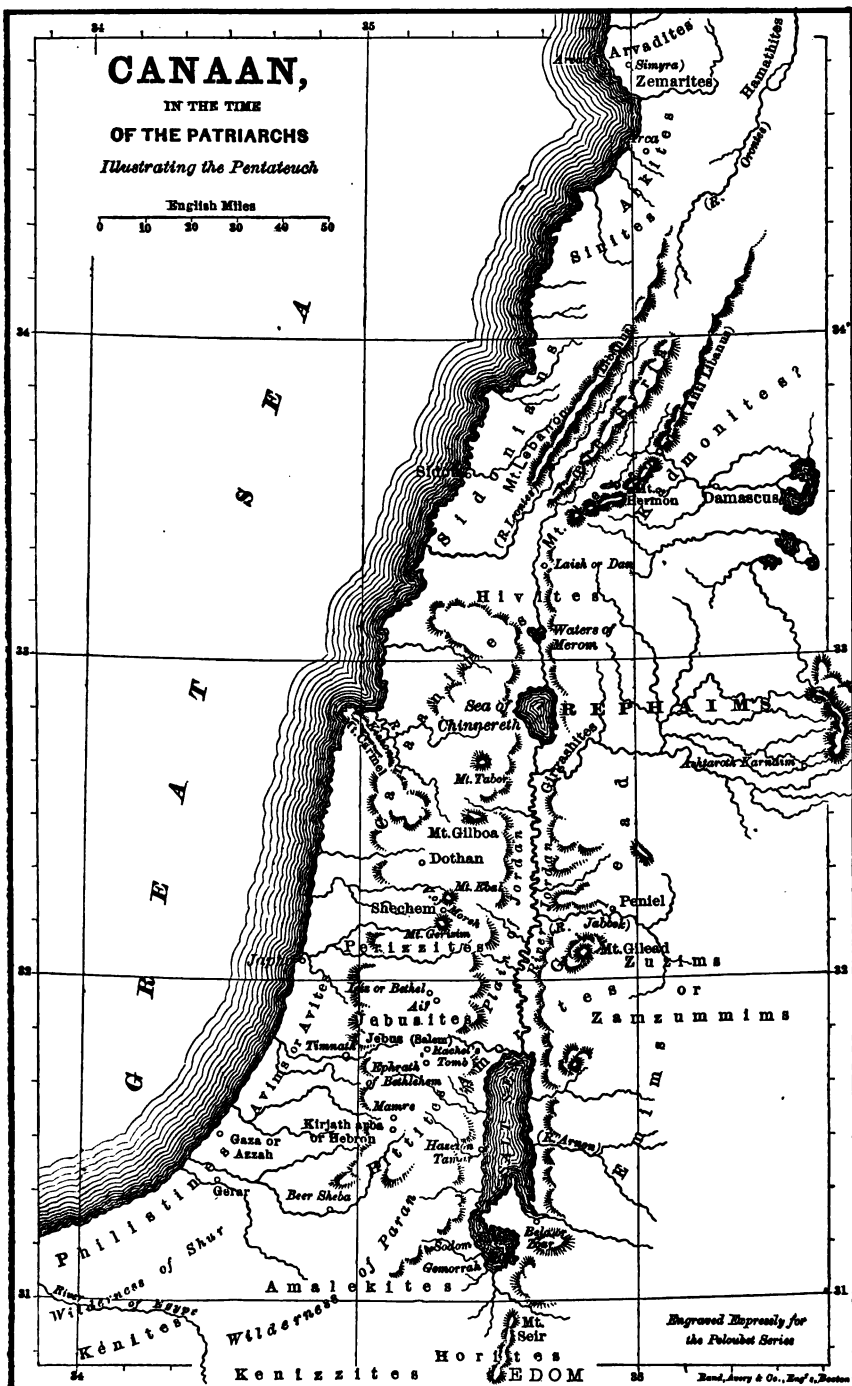
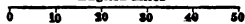
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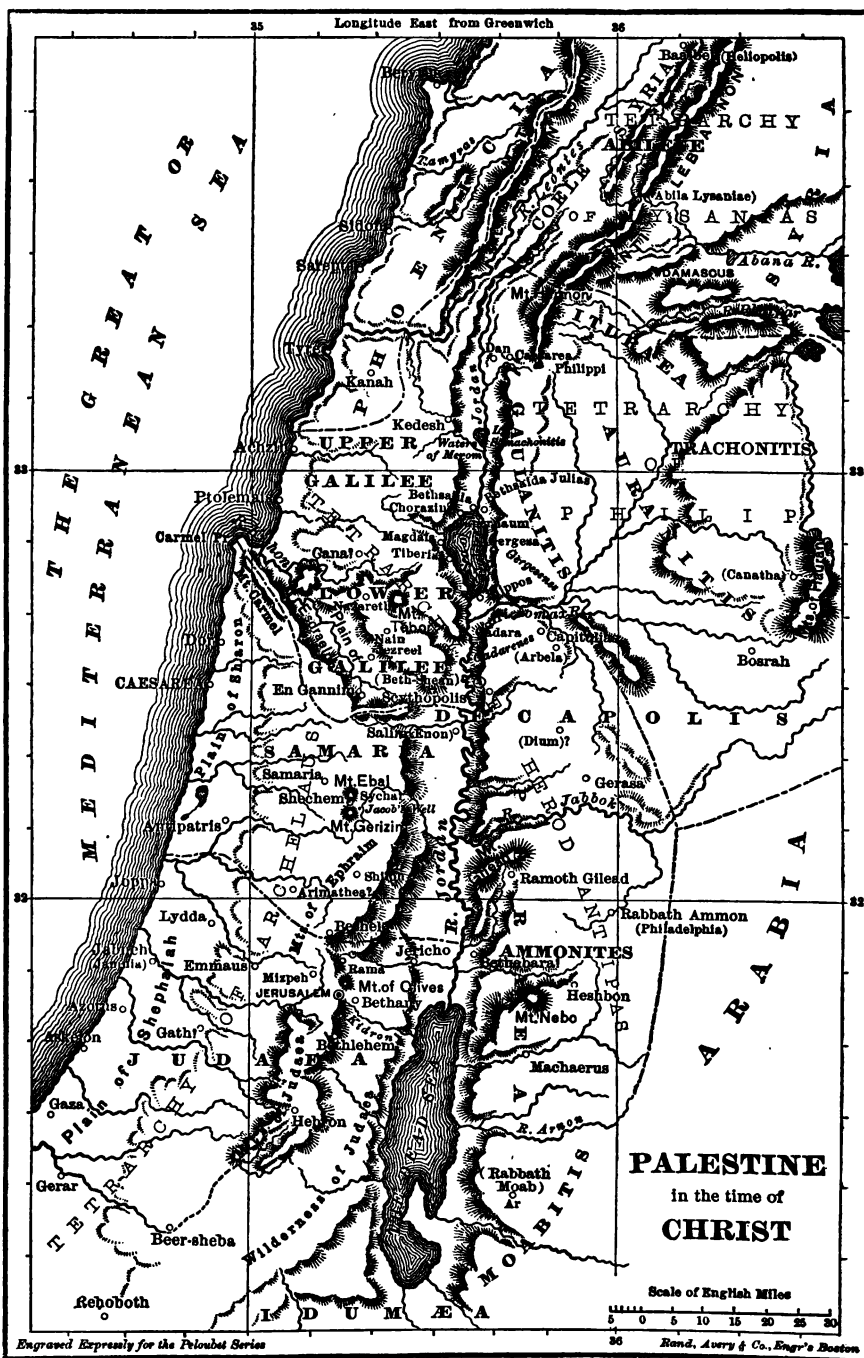


# IN THE TIME OF THE PATRIARCHS

### *Illustrating the Pentateuch*

### English Miles





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 Ambrose.  
 American Cyclopædia.  
 Andrews.  
 Arnot, William, D.D.  
 Augustine.  
 Barnes, Albert, D.D.  
 Barth, C. S., D.D.  
 Barry, Rev. Alfred.  
 Beecher, Henry Ward.  
 Bible Plants.  
 Bible-readers' Commentary.  
 Binney, Rev. Amos.  
 Brooks, Rev. P.  
 Brown, David, D.D.  
 Brown, J.  
 Browne, Bishop E. Harold, D.D.  
 Browning, Bishop.  
 Butler, Mrs. Dr.  
 Chamberlain, Professor.  
 Clarke, Dr. Richard.  
 Clark, Rev. J. B.  
 Class and Desk.  
 Coleridge, S. T.  
 Cook, Canon F. C.  
 Cook, Rev. Joseph.  
 Congregationalist.  
 Cowles, Henry, D.D.  
 Cremer's Biblico-theological Lexicon.  
 Cruden's Concordance.  
 Cumming, Rev. John, D.D.  
 Deutsch. (In Quarterly Review.)  
 De Wette.  
 Disraeli.  
 Donne, Dr.  
 Edersheim, Rev. Dr.  
 Edwards, Jonathan, D.D.  
 Ellenwood, F. F.  
 Ellicott, Bishop C. J., D.D.  
 Espin, Rev. T. E.  
 Evans.  
 Fairbairn.  
 Farindon, Rev. Anthony.  
 Farrar, Rev. F. W.  
 Foote, Rev. James.  
 Foster's Cyclopædia.

Freeman.  
 Furness.  
 Gardiner, Rev. Frederic, D.D.  
 Geikie, Rev. Cunningham, D.D.  
 Godet, F.  
 Golden Rule.  
 Gossman, A., D.D.  
 Gospel in All Lands.  
 Greeley, Horace.  
 Gregory, Professor D. S.  
 Guthrie, Thomas, D.D.  
 Gurnall.  
 Hackett, Professor H. B.  
 Hall, Professor Isaac.  
 Hall, Bishop Joseph.  
 Hamilton, James, D.D.  
 Hanna, William, D.D.  
 Hawkins.  
 Hengstenberg, E. W.  
 Helmer, Rev. C. D.  
 Henry, Matthew, D.D.  
 Horneck.  
 Howson, Dean.  
 Jacobus, Professor M. W.  
 Jamieson, Fawcett and Brown.  
 Jerome, St.  
 Johnson, Rev. Franklin, D.D.  
 Josephus.  
 Judson, A., D.D.  
 Kendrick, Professor A. C.  
 Ker.  
 Kitto, John, F. S. A.  
 Labberton's Outlines.  
 Land and Book.  
 Lange, J. P., D.D.  
 Law, William.  
 Leighton, Archbishop.  
 Livingston, J.  
 Luther, Martin.  
 MacDonald, George.  
 MacIntosh.  
 MacLaren.  
 MacMillan.  
 McClintock and Strong's Cyclopædia.  
 Maldonatus.  
 Mason, John M., D.D.  
 Massillon.  
 Maurice, Frederick H.  
 Messaros, Waldo.  
 Meyer, H. A. W., D.D.

Meyrick, Rev. Frederick.  
 Missionary Herald.  
 Murphy, James, D.D.  
 Olshausen.  
 Outram.  
 Pool, Matthew.  
 Porter, J. L., D.D.  
 Plumptre, Professor E. H.  
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 Riddle, Professor M. B.  
 Ripley, Rev. Henry J.  
 Rodgers, Rev. George.  
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 Robinson, C. S., D.D.  
 Ryle, T. C.  
 Schaft, Philip, D.D.  
 Shakespeare.  
 Schubert's Travels.  
 Seneca.  
 Sinai and Palestine, Stanley.  
 Smith's Bible Dictionary.  
 Smith, William, LL.D.  
 Smith, Sydney.  
 South, Robert, D.D.  
 Spurgeon, Rev. Charles.  
 Stalker, Rev. James.  
 Stanley, Dean Arthur P.  
 Stier, Rudolph, D.D.  
 Stock, Eugene.  
 Sunday-school Teacher.  
 Sunday-school Times.  
 Taylor, Jeremy.  
 Theodoret.  
 Thomas, David, D.D.  
 Thompson, J. P., D.D.  
 Tillotson, Archbishop.  
 Todd, Rev. John.  
 Trench, Richard C., D.D.  
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 Van Doren.  
 Van Oosterzee, J. J., D.D.  
 Van Lennep, Henry J., D.D.  
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 Whedon, D. D.  
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# CHRONOLOGICAL CHART OF THE LIFE OF CHRIST.

EARLY LIFE. B.C. 5-De. A.D. 30.	FIRST YEAR OF PUBLIC MINISTRY. A.D. 27.	SECOND YEAR OF PUBLIC MINISTRY. A.D. 28.	THIRD YEAR OF PUBLIC MINISTRY. A.D. 29.	CLOSE OF PUBLIC MINISTRY. A.D. 30.
<p><b>January.</b> Jesus baptized. The Temptation.</p> <p><b>February.</b> Returns to Bethsaida. Gains his first disciples.</p> <p><b>March.</b> First miracle, at Cana of Galilee. Goes to Capernaum.</p> <p><b>April.</b> Jesus attends the Passover at Jerusalem.</p> <p><b>May to Sept.</b> John the Baptist preaching and baptizing at Enon. Testimony to Christ.</p> <p><b>Autumn.</b> Great success of Christ in Judea.</p> <p><b>December.</b> The Pharisees aroused against him. He therefore leaves Judea, and proceeds to Galilee through Samaria.</p> <p><b>January.</b> Jesus attends the Passover at Jerusalem.</p> <p><b>February.</b> First miracle, at Cana of Galilee. Goes to Capernaum.</p> <p><b>March.</b> Jesus returns to Galilee. Preaches at Nazareth. Rejected there. Capernaum.</p> <p><b>April and May.</b> Demoniac restored. Cure of Ptolemy's blind. Cures of invalids healed.</p> <p><b>June and July.</b> First TOUR OF GALILEE. A leper and a paralytic cured. Cure of the withered hand.</p> <p><b>August.</b> The twelve apostles chosen. The Sermon on the Mount. Centurion's blind son healed. The widow's mite.</p> <p><b>September.</b> Jesus' witness to John.</p> <p><b>October.</b> Parable of the Sower. Two Pharisees at Nazareth.</p> <p><b>November.</b> Heals at Cana the nobleman's son, who had just died at Capernaum.</p> <p><b>December.</b> The popularity of Jesus.</p>	<p><b>January.</b> Jesus attends the Passover at Jerusalem.</p> <p><b>February.</b> First miracle, at Cana of Galilee. Goes to Capernaum.</p> <p><b>March.</b> Jesus returns to Galilee. Preaches at Nazareth. Rejected there. Capernaum.</p> <p><b>April and May.</b> Demoniac restored. Cure of Ptolemy's blind. Cures of invalids healed.</p> <p><b>June and July.</b> First TOUR OF GALILEE. A leper and a paralytic cured. Cure of the withered hand.</p> <p><b>August.</b> The twelve apostles chosen. The Sermon on the Mount. Centurion's blind son healed. The widow's mite.</p> <p><b>September.</b> Jesus' witness to John.</p> <p><b>October.</b> Parable of the Sower. Two Pharisees at Nazareth.</p> <p><b>November.</b> Heals at Cana the nobleman's son, who had just died at Capernaum.</p> <p><b>December.</b> The popularity of Jesus.</p>	<p><b>January.</b> Jesus attends the Passover at Jerusalem.</p> <p><b>February.</b> First miracle, at Cana of Galilee. Goes to Capernaum.</p> <p><b>March.</b> Jesus returns to Galilee. Preaches at Nazareth. Rejected there. Capernaum.</p> <p><b>April and May.</b> Demoniac restored. Cure of Ptolemy's blind. Cures of invalids healed.</p> <p><b>June and July.</b> First TOUR OF GALILEE. A leper and a paralytic cured. Cure of the withered hand.</p> <p><b>August.</b> The twelve apostles chosen. The Sermon on the Mount. Centurion's blind son healed. The widow's mite.</p> <p><b>September.</b> Jesus' witness to John.</p> <p><b>October.</b> Parable of the Sower. Two Pharisees at Nazareth.</p> <p><b>November.</b> Heals at Cana the nobleman's son, who had just died at Capernaum.</p> <p><b>December.</b> The popularity of Jesus.</p>	<p><b>January.</b> Jesus attends the Passover at Jerusalem.</p> <p><b>February.</b> First miracle, at Cana of Galilee. Goes to Capernaum.</p> <p><b>March.</b> Jesus returns to Galilee. Preaches at Nazareth. Rejected there. Capernaum.</p> <p><b>April and May.</b> Demoniac restored. Cure of Ptolemy's blind. Cures of invalids healed.</p> <p><b>June and July.</b> First TOUR OF GALILEE. A leper and a paralytic cured. Cure of the withered hand.</p> <p><b>August.</b> The twelve apostles chosen. The Sermon on the Mount. Centurion's blind son healed. The widow's mite.</p> <p><b>September.</b> Jesus' witness to John.</p> <p><b>October.</b> Parable of the Sower. Two Pharisees at Nazareth.</p> <p><b>November.</b> Heals at Cana the nobleman's son, who had just died at Capernaum.</p> <p><b>December.</b> The popularity of Jesus.</p>	<p><b>January.</b> Jesus attends the Passover at Jerusalem.</p> <p><b>February.</b> First miracle, at Cana of Galilee. Goes to Capernaum.</p> <p><b>March.</b> Jesus returns to Galilee. Preaches at Nazareth. Rejected there. Capernaum.</p> <p><b>April and May.</b> Demoniac restored. Cure of Ptolemy's blind. Cures of invalids healed.</p> <p><b>June and July.</b> First TOUR OF GALILEE. A leper and a paralytic cured. Cure of the withered hand.</p> <p><b>August.</b> The twelve apostles chosen. The Sermon on the Mount. Centurion's blind son healed. The widow's mite.</p> <p><b>September.</b> Jesus' witness to John.</p> <p><b>October.</b> Parable of the Sower. Two Pharisees at Nazareth.</p> <p><b>November.</b> Heals at Cana the nobleman's son, who had just died at Capernaum.</p> <p><b>December.</b> The popularity of Jesus.</p>

**EXPLANATORY.**—This Chart is by permission modelled after the chart arranged by Rev. R. R. MEREDITH, in colors, on cardboard, but with the order of events as in Andrews's "Life of Christ." The place where each event took place is designated by the enclosing lines, — Jerusalem by ~~~~~; Judea by ~~~~~; Galilee by ~~~~~; Samaria by ~~~~~; places outside of Palestine by ~~~~~. Miracles in bold-face type.

# TABLE OF CHRONOLOGY.

Place.	Event.	Common Chronology.		According to Bruegel and others.	Quarter.	Lesson.
		Year of the World.	Years before Christ.			
Eden.	Adam and Eve created . . . . .	A.M. 1	B.C. 4004	B.C.		
"	The Fall . . . . .	1	4004			
"	Murder of Abel . . . . .	129	3875			
"	Death of Adam . . . . .	930	3074			
"	Translation of Enoch . . . . .	987	3017			
"	Birth of Noah . . . . .	1056	2948			
"	THE FLOOD . . . . .	1656	2348			
Egypt.	Founding of kingdom of Egypt . . . . .					
Chaldea.	Founding of Chaldean Empire . . . . .	1718	2286			
Babylonia.	Confusion of tongues . . . . .	1757	2247			
Arabia.	Death of Noah . . . . .	2006	1998			
"	Job . . . . .					
Chaldea.	Birth of Abraham at Ur . . . . .	2008	1996			
"	The call of Abraham . . . . .	2083	1921			
Canaan.	Abraham and Lot move to Canaan, . . . . .	2086	1918			
Hebron.	The covenant with Abraham . . . . .	2092	1912			
Sodom.	The destruction of Sodom . . . . .	2107	1897			
Moab.	The birth of Isaac . . . . .	2108	1896			
Jerusalem.	The sacrifice of Isaac . . . . .	2133	1871			
Hebron.	The death of Sarah . . . . .	2144	1860			
Lahai-roi.	Marriage of Isaac and Rebekah . . . . .	2147	1857			
Beersheba.	Birth of Jacob and Esau . . . . .	2166	1838			
"	Death of Abraham . . . . .	2183	1821			
"	Selling of the birthright . . . . .	2199	1805			
"	Jacob obtains the blessing of Isaac, . . . . .	2244	1760			
Peniel.	Jacob wrestles with the angel . . . . .	2265	1739			
Dothan, near	Joseph sold into Egypt . . . . .	2275	1729			
Shechem.	Death of Isaac . . . . .	2287	1717			
Hebron.	Joseph in prison in Egypt . . . . .	2285-8	1719-16			
Egypt.	Joseph made ruler of Egypt . . . . .	2288	1716			
"	Seven years of plenty . . . . .	2288-95	1716-1709			
"	Seven years of famine . . . . .	2295-2302	1709-1702			
"	Jacob comes into Egypt . . . . .	2298	1706			
Goshen.	Death of Jacob . . . . .	2315	1689			
"	Death of Joseph . . . . .	2369	1635			
Egypt.	Birth of Moses . . . . .	2433	1571	1380	Third.	II.
"	The choice of Moses . . . . .	2473	1531	1340	Third.	III.
Arabia.	Call of Moses . . . . .	2512	1492	1300	Third.	V.
Egypt.	The plagues of Egypt . . . . .	2512-3	1492-91	1300	Third.	VI.
"	The exodus . . . . .	2513	April, 1491	1300	Third.	VIII.
Arabia.	The coming of the manna . . . . .	2513	May, 1491	1300	Third.	IX., X.
Mt. Sinai.	The giving of the law . . . . .	2513	May, 1491	1300	Third.	XI.
"	The golden calf . . . . .	2513	July, 1491	1300	Third.	II.
"	The tabernacle set up . . . . .	2514	March, 1490.		Fourth.	III.-VIII.
"	The ceremonial law given . . . . .		April, May, 1490.		Fourth.	
Desert of	The wanderings in the wilderness, . . . . .	2513-2553	1491-1451			
Paran.	New start for Canaan . . . . .	2552	April, 1452			
Kadesh.	Waters from the rock . . . . .	2552	April, 1452			
Meribah.	Death of Aaron . . . . .	2552	Summer, 1452			
Mt. Hor.	The fiery serpents . . . . .		September, 1452		Fourth.	IX.
The Arabah.	Balaam's blessing . . . . .		Autumn, 1452		Fourth.	X.
Moab.						
Mt. Nebo or	Death of Moses . . . . .	2553	February, 1451		Fourth.	XI.
Pisgah.						

*(From Smith's Old Testament History.)*

CORRESPONDING DATES FOR THREE YEARS.			JEWISH CALENDAR. (In the Sacred Order of the Months.)	
A.M. 5623. A.D. 1863.	A.M. 5624. A.D. 1864.	A.M. 5625. A.D. 1865.		
Mar. 21 . . . . .	Apr. 7 . . . . .	Mar. 28 . . . . .	I. ABIB or NISAN. April.	
Apr. 4, 5, 10, 11.	Apr. 21, 22, 27, 28.	Apr. 11, 12, 17, 18.	1. New Moon.	
Apr. 19 . . . . .			15, 16, 21, 22. PASSOVER DAYS, 1, 2, 7, last.	
			30. New Moon.	
Apr. 20 . . . . .	May 7 . . . . .	Apr. 27 . . . . .	II. JYAR (Yiah). May.	
Apr. 29 . . . . .	May 24 . . . . .	May 14 . . . . .	1. New Moon.	
May 1 . . . . .			10. Death of Elijah (Lag B' Omer). <i>Fast</i> .	
May 17 . . . . .			12. . . . .	
May 19 . . . . .			28. Death of Samuel. <i>Fast</i> .	
			30. New Moon.	
May 19 . . . . .	June 5 . . . . .	May 26 . . . . .	III. SIVAN. June.	
May 24, 25 . . . . .	June 10, 11 . . . . .	May 31, June 1 . . . . .	1. New Moon.	
June 17 . . . . .			6, 7. PENTECOST or Sebuoth.	
			30. New Moon.	
June 18 . . . . .	July 5 . . . . .	June 25 . . . . .	IV. THAMMUZ. July.	
July 5 . . . . .	July 21 . . . . .	July 11 . . . . .	1. New Moon.	
			17. Taking of Jerusalem by Titus. <i>Fast</i> .	
July 17 . . . . .	Aug. 3 . . . . .	July 24 . . . . .	V. AB. August.	
July 26 . . . . .	Aug. 11 . . . . .	Aug. 1 . . . . .	1. New Moon.	
July 31 . . . . .			9. Destruction of the Temple. <i>Fast</i> .	
Aug. 15 . . . . .			15. Tubeah. <i>Little Festival</i> .	
			30. New Moon.	
Aug. 16 . . . . .	Sept. 2 . . . . .	Aug. 23 . . . . .	VI. ELUL. September.	
Aug. 22 . . . . .			1. New Moon.	
Sept. 1 . . . . .			7. Dedication of Walls by Nehemiah. <i>Feast</i> .	
			17. Expulsion of the Greeks.	
Sept. 14, 15 . . . . .	Oct. 1, 2 . . . . .	Sept. 21, 22 . . . . .	VII. TISRI. October.	
Sept. 16 . . . . .	Oct. 3 . . . . .	Sept. 24 . . . . .	1, 2. New Year and New Moon.	
Sept. 23 . . . . .	Oct. 10 . . . . .	Sept. 30 . . . . .	3. Death of Gedaliah. <i>Fast</i> .	
Sept. 28, 29 . . . . .	Oct. 15, 16 . . . . .	Oct. 5, 6 . . . . .	10. Kipur. DAY OF ATONEMENT. <i>Fast</i> .	
Oct. 1 . . . . .			15, 16. FEAST OF TABERNACLES.	
Oct. 4 . . . . .	Oct. 21 . . . . .	Oct. 11 . . . . .	18. Hosanna Rabba.	
Oct. 5 . . . . .	Oct. 22 . . . . .	Oct. 12 . . . . .	21. Feast of Branches or of Palms.	
Oct. 6 . . . . .	Oct. 23 . . . . .	Oct. 13 . . . . .	22. End of Feast of Tabernacles.	
			23. Feast of the Law.	
Oct. 14 . . . . .	Oct. 31 . . . . .	Oct. 21 . . . . .	VIII. CHESVAN (Marchesvan). November.	
			1. New Moon.	
Nov. 12 . . . . .	Nov. 30 . . . . .	Nov. 19 . . . . .	IX. CHISLEU. December.	
Dec. 6 . . . . .	Dec. 24 . . . . .	Dec. 13 . . . . .	1. New Moon.	
			25. Hanuca. Dedication of the Temple.	
Dec. 11 . . . . .	Dec. 30 . . . . .	Dec. 19 . . . . .	X. THEBET. January.	
	1865.		1. New Moon.	
Dec. 20 . . . . .	Jan. 8 . . . . .	Dec. 28 . . . . .	10. Siege of Jerusalem. <i>Fast</i> .	
1864.		1866.	XI. SEBAT. February	
Jan. 9 . . . . .	Jan. 28 . . . . .	Jan. 17 . . . . .	1. New Moon.	
			XII. ADAR. March.	
Feb. 8 . . . . .	Feb. 27 . . . . .		1. New Moon.	
Feb. 21 . . . . .			14. Little Purim.	
			XII. *VEADAR (Intercalary). Latter part of March and beginning of April.	
Mar. 9 . . . . .	Mar. 9 . . . . .		1. New Moon.	
Mar. 21 . . . . .	Mar. 9 . . . . .		13. Feast of Esther.	
Mar. 22, 23 . . . . .	Mar. 12, 13 . . . . .		14, 15. Feast of Purim and Shusham Purim.	
Apr. 6 . . . . .			Last Day of the Year.	

MEM.—The Jewish year contains 354 days, or 12 lunations of the moon; but in a cycle of 19 years an intercalary month (Veadar) is seven times introduced to render the average length of the year nearly correct.

# PRACTICAL HINTS TO TEACHERS.

BY REV. A. F. SCHAUFFLER.

THE following hints are based, not on theory, but on actual experience. If any of them seem impractical, it will probably be because they are new to the inexperienced teacher. By patient study, and prolonged practice, they can be so utilized as to become a sort of second nature.

(a) **Question Books in the Class.**—Aim to discard all such books from your hand. They have a place in your own study; but in the class they deprive the teacher of much power. You say, "Oh, but I cannot get along without the book to guide me!" That may be true just now; but it need not be true three years from now. I did not say, "Discard your question-book *next Sunday*." But I do say, "*Aim* at that result, and try to reach it as soon as possible." When you have reached it, you will always rejoice at the additional freedom and power you have gained. Nor will your pupils be sorry for the change. To assist in the process of emancipation, prepare at first, in your own handwriting, a schedule of such questions as are pertinent to your class. A careful study of these, after you have written them out, will be a very great help in the right direction. When you need no other help than an open Bible in your hand, you will be a far better teacher than you now are.

(b) **The Lesson Outline.**—This should in every case be thoroughly mastered, so that with closed eyes you can state the main points. For example, in Lesson IV., First Quarter, suppose you take the following outline: "A Saviour announced. By angels. To men. A sign given. A heavenly choir. A Saviour sought and found. The glad news proclaimed." If you have these points well in mind, then no unruly boy in your class, and no disturbing secretary, can throw you off the track, even though you have no question-book in your hand. Take another outline. Lesson II., Second Quarter: "A test question. The Master's answer. A quibbling retort. A crushing reply; crushing, because it laid before the lawyer such an interpretation of the law as he had never dreamed of, and was not willing to adopt."

One of our teachers wrote to me the other day, and said, "I want to thank you for insisting on our learning the outline by heart. It has given me great freedom in my teaching."

(c) **The Needs of the Individual Scholar.**—Never think of your class, in your lesson preparation, as a mass. *Individualize* them. The lesson is perhaps Lesson IX., First Quarter. There is Mary in your class, who is in trouble about her sins. As you prepare, try and bring out the thought that Jesus is *able* and *willing* to pardon her sins. Susie, however, is already a disciple. She is trying to work for the Master. Therefore try and show *her* how we must bear our friends to Jesus in prayer, as the four bore their sick friend.

Now you see what I mean by individualizing the scholars. They need just such specific teaching; and, if wisely done, it increases the power of the teacher immensely. The effort

## PRACTICAL HINTS TO TEACHERS.

thus to meet individual wants will always give direction and point to your preparation. You will then study it, not so much to find out what can be said about it, as to find what can be drawn from it to help Mary and Caroline.

(d) **The Element of Time.** — Perhaps you have never even thought about these points before. Well, do not be discouraged. Although at first you may make an utter failure in trying to apply the points drawn out, yet, if you will only *persevere*, be sure you will make progress. I remember the time well, when all these things were new to me, and I had to depend on the question-book. Now I would never think of opening one in a class. What has been done can be done again. Will you not try hard and long, for these things? Do not be discouraged by a few failures. Dr. Stephen Tyng, sen., made an utter failure the first time he tried to preach without notes, and *had to sit down*. Yet he became one of the finest pulpit orators of this country

### HOW TO STUDY THE LESSON.

(a) **Begin Study early in the Week.** — Often the very best time is on Sunday evening, after you have taught your class for the day. The mind is then active, and runs easily in the line of Sunday-school work. The business or household cares of the week have not yet filled your thoughts. Besides, early attention paid to the lesson gives you all the more time to "chew the cud of meditation." With the text of the lesson in your mind, you can readily turn your thoughts to it, at any time during the week, when you have a few leisure moments. Some of the best teachers are busy men and women, who have to take *odd moments* to think out their lessons.

(b) **Bible and Lesson Help.** — They should be used in this order: Bible first, and then lesson-help. First read the lesson from your Bible, and try to grasp what seems to you the most important truth it contains. Be a little patient in this line of work, and do not fly too quickly to your lesson-help for aid. But if your cistern is dry, or the well is deep and you have nothing to draw with, then take up the helps you have. In Lessons II., III., IV., of the Fourth Quarter, you will have great need of a good lesson-help, in order yourself to understand clearly what the types and symbols teach. Besides the ordinary lesson-help, I would very strongly commend to all teachers the use of one primary lesson-help. There are plenty of these. Choose the one which suits you best. This studying of primary helps teaches us to be *very simple* in our presentation of truth. Do not be afraid of being *too simple*: *that is almost impossible*.

(c) **Descriptions.** — In many of the lessons for this year there is large opportunity for very helpful descriptions. Among the lessons where this will prove very useful are the following: First Quarter, Lessons I., IV., VII., IX.; Second Quarter, Lessons II., VI., VIII., X., XI.; Third Quarter, Lessons III., VI., VII., VIII., IX.; Fourth Quarter, Lessons II., III., IV., VI., VII., IX. If well described, these are intensely fascinating lessons. Some hints on the principles of describing will be given further on. The point I want to make here is this: After you know what there is in the lesson, then begin in your own mind to look for points to be described. Get to work at these, and *try to frame such a distinct mental picture of them that you can almost see the events or places concerned*. What you have thus seen, you can readily interest your scholars with. But, if you have not seen these things, how can you expect to make your pupils see them? For example, take Lesson IX., First Quarter. If you have not in imagination seen the terrible crowd around Jesus, and realized how dense it was; if you have not stood there, and heard the four bearers begging the crowd vainly to make room for them; if you have not heard them consult what to do, and at last decide to venture on the desperate measure of uncovering the roof; if you have not seen the surprise of those in the house when they were disturbed, and, looking up, actually saw a bed with a man being let down, — I say, if you the teacher have not

## PRACTICAL HINTS TO TEACHERS.

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seen these things, how do you ever expect your scholars to see them? But, if you have seen them yourself, you are pretty sure of being able to interest your pupils in the lesson. It will become a living thing to them. Take Lesson X., Second Quarter. If you have never yourself "sat down and watched him there;" if you never have represented to yourself in detail the events of that terrible early morning; if you never have seen the crowds coming and going all day till three o'clock; if you have never seen John and Mary standing so close to the cross as to talk with Jesus, — you have greatly failed to grasp the power of that lesson. Thus train your imagination, and it will become one of your most potent auxiliaries.

Here again let me say to the teachers, Do not forget the *element of time*. Not at once will you be able to clothe the text with life. But try, try, try again, and you will soon find your facility growing greater and greater. There is no royal road to success here, more than anywhere else. *Work* is the old pilgrim road along which you must travel. But, remember, *work will do it*.

### ART OF USING DESCRIPTION.

Many a lesson which might be made very interesting by graphic *description* remains dull and lifeless for lack of it. To many scholars, even the *narratives* of the Gospels are lifeless, because they do not realize them as actual occurrences. The imagination of the scholar is too feeble, or too much pre-occupied with present realities, to reproduce the scenes of 18 centuries ago. Here the teacher must, and can, give great assistance. In describing past events, a few principles should be observed. (a) *Pass from the known to the unknown*. For example: in Lesson II., Fourth Quarter, we have the tabernacle. It should be described to the scholar. But a bare description will not aid the scholar so much as will such a description as uses things known, by which to illustrate the thing unknown. Begin therefore *with the church in which your scholars worship*. Show them that the tabernacle was about the same shape, only made of curtains, and not of brick and mortar. Tell them that the curtains dividing it into two unequal rooms would have been hung across the church just a third of the way from the pulpit to the choir-gallery. About where the pulpit stands was the ark of the covenant. Outside, right and left, the table of show-bread and the golden candlestick. Just in front of the pulpit, but outside of the curtain, the altar of incense; outside of the church, the brazen laver; and still further away, the altar of sacrifice.

Again, in Lesson VIII., First Quarter, in trying to describe the angry throng that led Jesus out of Nazareth, begin with any angry crowd that your scholars have seen, such as the crowd that gathers when an arrest is made by the police in a city. In picturing the perfectly tremendous crowds around Jesus, start from the crowd at Moody meetings or Fourth-of-July celebrations, and by means of these make the scholar realize what throngs were gathered around the Master. I think that perhaps few of us teachers realize that these crowds were at times so very dense that they actually crushed each other. (Read Luke 12: 1.) Again, if you are describing the events of Lesson IX., First Quarter, use a hospital-ward, where some of your scholars may have been, and show them what a wonderful sight it would be to see a man go through ward after ward filled with sick people, *and leave not a single sick patient in the whole hospital*. In this way you will be sure to give life to many a lesson which otherwise would seem dull.

(b) *If possible, aid your Descriptions by Drawings or Object-Lessons*. — For instance: a small diagram drawn with a colored pencil on a piece of paper will very quickly help your scholars grasp firmly the arrangement of the tabernacle furniture; or a convenient map will make very clear to them the march from Goshen to the Red Sea, and through the wilderness to the Jordan. A few strokes on paper will suffice to show the different kinds of crosses, and to indicate the kind used for our Saviour's crucifixion. While you

## PRACTICAL HINTS TO TEACHERS.

are using your pencil thus, all the eyes of the scholars will be fastened on your paper, and you will be appealing to eye and ear at the same time. *It needs no artistic talent to do this.* Any one can do it who wants to. In Lesson VI., Third Quarter, if possible get some unleavened bread as a specimen to show your pupils. If you cannot buy it, make it. In Lesson VIII., Third Quarter, if you cannot get coriander-seed, with which to illustrate the manna, get a handful of pearl-barley, and it will serve the same purpose. In these ways many good teachers help themselves greatly. If you are a superintendent, try to get these things for your teachers. For the lesson on Psalm I., last year I hunted all over New York for chaff with which to illustrate the wicked, and then gave it to my teachers to help them in the lesson. I already have a lot of husks on hand to illustrate Lesson VI., Second Quarter. They can be bought *in almost any large city.*

### ART OF QUESTIONING.

Nearly every teacher has heard much about the "art of questioning." Yet not every teacher can put questions to his pupils wisely. In this art, however, lies the great secret of the power some teachers have of interesting their scholars. *Every scholar likes to tell what he knows.* If he is interested at no other time, you may be sure he will be wide awake while he is telling you something. The art of questioning is simply the acquirement of the skill so to put your questions as to bring out what the pupil knows. In aiming at this, one or two hints may be helpful.

(a) **Avoid, as far as possible, putting the Answer into the Question.**—For example: "Was not Jesus born in Bethlehem?" The answer is here put right into the child's mouth. Though he have never heard of Jesus before, he can give the correct reply. Another, and more common form of this error, is the framing of a question so that the reply is indicated. "Ought we not all to read God's word daily?" Here again every pupil will answer, "Yes." This form of questioning is bad, because it cultivates indolence in the scholar. It does not at all tax his mind, which will be free to wander to other topics far more interesting to himself.

(b) **Avoid, as far as possible, telling your Scholars any thing that they know.**—Instead of this, draw out the desired point from them. This may take some time at first, and, in the case of ignorant scholars, may continue to consume time. But the surest way of making steady progress is to refuse the easier way of telling at once the fact or truth in hand. For example, instead of reviewing the lesson of the previous week yourself, draw out the review by questions. These may be varied in form, or even only implied. But the point remains the same. You have helped your scholars far more by *making them give once more the facts*, than you could have done by giving them yourself. *Repetition* is what fastens things in our minds. Take the lesson for Feb. 6, for an instance. Review it as follows: "Where did Jesus grow up? Where did his parents go every year? How old was he when they first took him with them? What happened when they started home again? What did his parents do? How long did they seek for him? Where did they find him? What was he doing? What reply did he make to his mother? Did he go home with them? How long after that did he live in Nazareth?" Or else tell the story yourself, omitting the prominent facts, and expecting the scholars, as you touch them lightly, to supply the parts lacking. For example: "Jesus lived with his parents at — till he was — years old. They always went to — at the feast of the —. When he was — they took him with them. When the feast had — they started for —. But Jesus remained in —. When his parents — this out they returned, and sought for him — days, etc." This will suffice to show what I mean. In this way the review can be conducted rapidly and with interest.

(c) **Avoid letting the bright Scholars do all the answering.**—This may be hard,

## PRACTICAL HINTS TO TEACHERS.

but is necessary. Justice to the dull ones demands it. To this end, question the pupils often by name, and do not let any one but the one addressed answer.

(d) **Never question the Scholars by turn.**—This will lead the “end scholar” to be quite listless or pre-occupied until the questions approach his end. Skip about, and question with rapidity, so as to keep your scholars also busy. If you do not keep them busy, Dr. Watts will tell you of some one else who will.

(e) **If your Question be quite hard**, as is sometimes the case, ask it of the whole class, and give them all a moment to think of the answer. Then name the one who is to give the reply. If he cannot, go from scholar to scholar, until you get it. If you cannot get what you want, *vary your question*, and you may succeed better. For instance: Suppose the point you want to draw out is the name of the feast called the “Passover.” You ask, “What great feast did the Jews celebrate first in Egypt?” The scholars fail to answer. You change your question, thus: “What did God do to all the first-born Egyptian children, before Pharaoh would let Israel go?”—“He killed them.” “And did he visit the homes of the Israelites in the same way?”—“No.”—“What did the angel do, when he came to an Israelitish home?”—“He went by.”—“Yes, and what do we call it when you pass by, above a house?”—“We pass over it.”—“That is right. Now can you give me the name of the great feast the Israelites celebrated first in Egypt?”

Of course scholars must be very ignorant to necessitate such questioning; but then, we do sometimes meet ignorant scholars, even in New England.

### MINOR DETAILS.

Michael Angelo once said to a friend who was criticising his great attention to details, “*Trifles make perfection; but perfection is no trifle.*” If only Sunday-school teachers would realize this! No detail is too minute for your best attention.

**Punctuality.**—Some teachers seem to feel that they are doing fairly well, if they are in time to slip into their classes before the lesson-time arrives. Others, better instructed, calculate to be in their seats a moment before the bell strikes for order. Yet others, WELL instructed, plan to be in school early enough to greet the earliest scholar. This is the best form of punctuality.

**Class Roll.**—What a melancholy appearance most class-rolls present! all for lack of a little care and neatness on the part of the teacher. Are class-rolls a good thing? Ask the very best teachers, and with one voice they will reply, “A well-kept class-roll is indispensable in a well-managed class.” In some schools no facilities are provided by the school for the keeping of such class-records. It will be well for the teacher to provide himself with the necessary material. Any good publishing house will get you a good class-book. If you will then take a little pains, you will find your class-book a valuable adjunct in your work.

**Library Books.**—It is of little use to find fault with these. A far better way is for each teacher to read systematically a book a week, and keep a private record of those adapted to his scholars. Then you will be able, intelligently, to help your pupils in their choice of books, and they will be very grateful to you for your assistance.

**Missionary Money.**—To collect class gifts once a month, is better than collecting only once a year. But that is all that can be said for it. *Once a week is better still.* In stimulating the liberality of your scholars, never use unworthy motives. See to it that they understand clearly what they are giving for. Try hard and often, to make them give from a consecrated motive. Make them realize that it is not the amount, but the spirit of giving, that God looks at. In our school we mark the amount each scholar gives each Sunday in a square over against his name. This is done, not to *force* the scholar to give, but to call his mind very seriously, every week, to his duty in this respect. The result has been that



## PRACTICAL HINTS TO TEACHERS.

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from \$198 in 1873, we have steadily risen to \$685 in 1879. In all this work never forget to make your scholars follow their gifts with their prayers.

**Visiting.** — Nothing can take the place of personal visitation of scholars in their homes. Especially does this apply to mission schools. A teacher, with the gift of teaching, may indeed hold a class well, without visiting. But she can gain additional power, if she becomes acquainted with her scholars in their homes. In making your visits, have some *system*. Do not go to work in a hap-hazard sort of way. Have an object in view. In one case your efforts may have to be bent towards enlisting the aid of the child's parents. In another, you may need to try and get the father himself to attend church. In yet a third case, temperance may be the one duty that needs judicious enforcement. The teacher's visits should be social, but not merely so. He should be ready to improve any chance that presents itself to exert a *directly* religious influence.

**Writing Letters.** — In cities, with house-deliveries, this is a potent instrument in the teacher's hand. Do not write postal-cards to scholars, if you want to have them pay much attention to what you say; for a postal-card is too much like a public circular. I make use of letters to a very great extent. In some cases, where the class is large, and where you still want to send each one a *personal letter*, you may begin a week or a month ahead, and date all your letters ahead. Then mail them on the required day. I have sent in this way a personal, autograph letter (no multogram performance) to seventy-five persons on the same day. The result was very potent. Of course the average class would require no such labor as the above involved.

**Be wide awake.** — Even if your school is in "Sleepy Hollow." You can have a wide-awake class, even in a sleepy school. Always be on the lookout for helpful methods, and especially for such as have been tested and approved elsewhere.

## THE GOSPEL ACCORDING TO LUKE.

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**I. The author.** It is universally agreed that this Gospel was written by Luke, whose name it bears. Luke (Greek, Lucas) is a contraction of Lucanus, which is the full name of the Latin poet called Lucan. He was probably a Greek, born, according to Eusebius, at Antioch, educated in Greek literature and medicine; a physician, "reporter, editor, and literary man."—*P.* Of Luke very little is known with any degree of certainty. The only Biblical references to him, apart from such as he makes impliedly to himself, in his narrative in Acts, are Col. 4:14. Philem. 24. 2 Tim. 4:11. From these passages, coupled with those in Acts, we learn that he was probably not of Jewish extraction, since in Col. 4:14 he is contrasted with those referred to in ver. 11 as "of the circumcision."—*Abbott.*

**II. Sources of his information.** Professor Gregory in his "Why Four Gospels?" argues successfully that Luke's Gospel was the record of the gospel which Paul preached and repeated everywhere. The preface to Luke, chap. 1:1-4, indicates that Luke was not an eye-witness of what he records, and the character of the Gospel confirms this view. He obtained his information from (1) living witnesses and hearers of Christ; (2) from written narratives, prepared by living witnesses; (3) from the preaching of the Apostle Paul.—*P.*

**III. To whom written.** Luke says that his Gospel is written to Theophilus (lover of God); and the epithet "most excellent" applied to him indicates that he was not only a person, but a person of some social or official dignity. But, though dedicated to him, it was written also for others. The Greek was the representative of reason and humanity in the ancient world. In his ideal, intellect and taste held the supreme place. He was a man of reason and taste, of philosophic and æsthetic culture,—the man longing for the perfect manhood, cherishing a world-wide sympathy with mankind. LUKE wrote the THIRD GOSPEL for the Greek. It has its basis in the gospel which Paul and Luke, by long preaching to the Greeks, had already thrown into the form best suited to commend to their acceptance Jesus as the perfect divine man. Four things made Luke the proper instrument for reaching the Greek. (1) He was of Greek origin. (2) Antioch, the rival of Corinth and Alexandria in culture, was the place of his birth and residence. (3) He was a physician by profession. (4) He was the companion of Paul, the world-apostle. The central idea of his Gospel is Jesus, the perfect, divine man,—the Saviour of the world. It presents the universal grace of God.—*Professor Gregory.*

**IV. When and where written.** The Gospel of Luke was certainly written before the Book of Acts, and probably some time previous: this is implied by the language in Acts 1:1. The material for it must have been gathered in Palestine, and therefore presumptively during some break in the apostolic journeys in which Luke accompanied Paul. Such a break occurred during Paul's two years' imprisonment in Cæsarea (Acts 24:26, 27); and though we cannot certainly fix upon this as the time and place of writing, it is a reasonable surmise that it was mainly prepared, if not published, at this time.—*Abbott on Luke.* This imprisonment was between May, A. D. 58, and August, 60, so that probably the book was written A. D. 58-60, and perhaps at Cæsarea, or at Rome, during the imprisonment of Paul there, a year or two later.

**V. The original language** was, no doubt, the Greek.

**VI. Characteristics.** (1) A history composed, not by an eye-witness, but by one who gathered his material from fragmentary histories and oral traditions, would be naturally less accurate in its chronology than one prepared by a personal companion of our Lord. This is the case with Luke's Gospel. He repeats many aphorisms which are repeated by

## THE GOSPEL ACCORDING TO LUKE.

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Matthew in different connections, and sometimes takes single verses out of a continuous discourse which Matthew has reported, and gives them as solitary thoughts in a quite different setting. It is reasonable to believe that Luke has inserted, out of their original connection, epigrammatic utterances of Christ, the occasion of which he did not know and does not indicate in his narrative. (2) But if Luke's Gospel is less to be followed as a guide in questions of chronology and geography, it is, as might be expected, a broader and more comprehensive biography than either of the other three Gospels. Matthew and John describe chiefly what they personally saw and heard; and Mark does not purport to give a complete biography of Christ, but only detached incidents and teachings in his life. Luke, on the other hand, whose work is a compilation from all then accessible sources of information, traces the life of Christ from his birth to his ascension; and includes much that the other Evangelists did not record, probably because it did not lie within their own personal knowledge. (3) Partly, perhaps, because Luke's especial object was to provide a book for the instruction of converts, especially in the Greek churches founded by Paul's missionary tours, but yet more, as I think, because of Paul's personal influence on Luke, his Gospel, more than any other, emphasizes the catholicity and universality of Christianity. Matthew makes predominant the fulfilment of prophecy; Mark, the manifestation of power; Luke, the welcome to all classes and all nations. — *Abbott*.

# FIRST QUARTER.

From January 2, to March 27.

## LESSON I. — JANUARY 2.

### ZACHARIAS AND ELISABETH. — LUKE 1 : 5-17.

**TIME.** — B. C. 6, Oct. 3-9. During this week (Oct. 3-9) the course of Abi'a, the eighth course, to which Zachari'as belonged, ministered in the temple at Jerusalem. — *Andrews*.

**PLACE.** — The event of the lesson took place in the temple at Jerusalem. But Zachari'as lived in the hill country of Judea. Tradition places his abode in Hebron. It was doubtless in one of the 13 towns (*Geikie*), mostly near Jerusalem, which were assigned to the priests.

**RULERS.** — Augustus Cæsar, emperor of Rome. Herod the Great, king of Judea (32d year).

**CONTEMPORARY EVENTS.** — The world was, on the whole, at peace under the sway of Rome. Great Britain had been conquered by Rome about 50 years before this time. — Greece, though subject to Rome, "continued to be the school of letters and art. She was crowded with temples and statues. Her schools of philosophy and rhetoric flourished." — *American Cyclopædia*. Diodorus Siculus, the Greek historian, and Strabo, the Greek geographer (B. C. 54-24 A. D.), Ovid (B. C. 43-18 A. D.), Livy (B. C. 59-17 A. D.), and Seneca (B. C. —, 65 A. D.), were living at this time. Horace had been dead two years, and Virgil 13 years. — *Labberton's Outlines*.

**PERSONS.** — Zacharias (he who remembers Jehovah, or, whom Jehovah remembers), a Levite, descendant of Aaron, and one of the ministering priests of the temple, of whom there were more than 20,000. — *Josephus*. Little else is known of him. — *P.* Belonging to the priesthood, he possessed none of the priestly vices, but was a man of simple and sincere faith, such as happily are sometimes to be found in the hierarchy, even in the most degenerate days of the Church. — *Abbott*. Elisabeth (God of the covenant, i.e., a worshipper of God), the same as Elish'eba, the wife of Aaron. She was a descendant of Aaron, and a relative of Mary the mother of our Lord. She was a person of great piety. **Herod the Great**, the founder of the Herodian family. The Herods were of Idumean descent, but were Jews in faith. He was active, brave, but relentlessly cruel. He was made governor of Galilee at the early age of 15, and distinguished himself by his campaign against the brigands who infested the mountains. He rebuilt the temple in great magnificence in Jerusalem, which is consequently known in history as Herod's Temple, to distinguish it from Solomon's Temple: he also constructed another on Mount Gerizim for the Samaritans, and established heathen worship in Cæsarea for the Romans. He died miserably in the 70th year of his age, and the 38th year of his reign. — *Abbott*. His death was about a year and a half after this lesson.

## INTRODUCTION.

The first four verses of this chapter are a preface to the Gospel, "a model of brevity, simplicity, and modesty." He gives the "human side of the origin of the Gospels," that he obtains his information from those who were eye-witnesses. In setting forth the complete and orderly account of the life of Christ, he begins with the parents of John, the forerunner of the Messiah.

5. There was<sup>1</sup> in the days of Herod, the king of Judea, a certain priest named Zacharias,<sup>2</sup> of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6. And they were both<sup>3</sup> righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8. And it came to pass, that while he executed the priest's office before God<sup>4</sup> in the order of his course,

9. According to the custom of the priest's office, his lot was<sup>5</sup> to burn incense when he went into the temple of the Lord.

<sup>1</sup> Matt 2: 1. <sup>2</sup> 1 Chron. 24: 10, 19. Neh. 12: 4, 17. <sup>3</sup> Gen. 7: 1; 17: 1. 1 Kings 9: 4. 2 Kings 20: 3. Acts 23: 1. Phil. 3: 6. <sup>4</sup> 1 Chron. 24: 19. 2 Chron. 8: 14; 31: 2. <sup>5</sup> Exod. 30: 7, 8. 1 Sam. 2: 28. 1 Chron. 23: 13

### EXPLANATORY.

5. In the days (see *Time*); of Herod, Zacharias, Elisabeth (see *Persons*); of the course of Abi a, i.e., Abijah. The priests among the Jews had been divided since the time of David, that is, for about 1,000 years, into 24 courses, known also as "houses" and "families." Of the original courses, however, only four, each numbering about 1,000 members, had returned from Babylon after the captivity; but out of these the old 24 courses were reconstituted, with the same names as before, that the original organization might be perpetuated as far as possible. The services at the temple in Jerusalem, where alone sacrifices could be offered, were intrusted to the care of each course in rotation, for a week of six days and two sabbaths, and hence the members of each, whose ministrations might be required, had to go up to Jerusalem twice a year.—*Geikie*. And his wife, &c. Both John's parents were of a priestly race.—"John was of the priestly race, in order that he might with the greater authority proclaim a change of priesthood."—*Ambrose*.

6. Righteous before God. That is to say, truly righteous, righteous in God's eyes. and in his judgment, and not merely in appearance, or according to the judgment of men.—*Cook*. Commandments and ordinances. The former word covered all the moral laws of the Pentateuch, the latter (as in Heb. 9: 1), its outward and ceremonial rules.—*Ellicott*. Blameless. Relatively, not absolutely. That absolute sinlessness is not indicated, is evident from the implied rebuke of Zacharias in ver. 20. Zacharias was *righteous* in the sight of God, and *blameless* in the sight of the people.—*Abbott*.

7. They had no child. It is a pity he was ever born that holds not children a blessing. *Bp. Hall*. Well stricken in years. Greek, "advanced in their days." It is not known exactly how old.

8. Executed the priest's office. The offering the daily sacrifice, burning incense, and all the ceremonials pertaining to the temple. In the order of his course. In the turn of his course (the eighth of the 24 courses) to perform the ceremonies. This was settled by rotation.

9. His lot. Which priests in the course should perform the ceremonies, and what part each should take, was determined by lot. His lot was to burn incense. The daily incense offering required the ministration of two priests, one of whom bore the incense in a special vessel; the other, glowing embers in a golden fire-pan, from the altar of burnt sacrifice before the entrance of the holy place, and these he spread on an altar within. The first priest then sprinkled the incense on the burning coals, an office held so honorable that no one was allowed to perform it twice, since it brought the offering priest nearer the divine presence in the holy of holies than any other priestly act, and carried with it the richest blessing from on high. Like the rest of the sacred functions, it was determined daily by lot.—*Geikie*. Into the temple of the Lord (i.e., the holy place), into which none but the priests might enter.—*Ellicott*.

10. The whole multitude . . . were praying without. Outside of the holy place, the temple proper, but within the temple courts and their surrounding buildings, often called the temple. The men and women were in separate courts, but the altar was visible to all. At the time of incense. The hour of morning (nine o'clock) or evening (three o'clock) sacrifice. The incense was made of sweet spices (Exod. 30: 34-38). During the burning of the incense, each morning and night, the worshippers in the different courts remained in silent prayer, their faces towards the holy spot where the symbol of their devotions was ascending in fragrant clouds towards heaven; their fondest hope being that their prayer

How poor were God's men & more in answer: all  
 submission prayer - Dec 9: 20-23 -

10. <sup>1</sup>And the whole multitude of the people were praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of <sup>2</sup>the altar of incense.

12. And when Zacharias saw *him*,<sup>3</sup> he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is

heard; and thy wife Elisabeth shall bear thee a son, and <sup>4</sup>thou shalt call his name John.

14. And thou shalt have joy and gladness; and <sup>5</sup>many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and <sup>6</sup>shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost,<sup>7</sup> even from his mother's womb.

<sup>1</sup> Lev. 16: 17. Rev. 8: 3, 4. <sup>2</sup> Exod. 30: 1. <sup>3</sup> Judg. 6: 22; 13: 22. Dan. 10: 8. Acts 10: 4. Rev. 1: 17.  
<sup>4</sup> Vers. 60, 63. <sup>5</sup> Ver. 58. <sup>6</sup> Num. 6: 3. Judg. 13: 4. Chap. 7: 33. <sup>7</sup> Jer. 1: 5. Gal. 1: 15.

might rise up, odorous and well-pleasing like it, towards Jehovah. While the priests entered, morning and evening, into the holy place, a lamb was ready to be offered on the great altar of burnt offering outside. The atoning sacrifice and the clouds of incense, the outward symbol of the prayers of the people, were thus indissolubly associated. — *Geikie*. **Prayer, incense.** Of these sweet ingredient perfumes (petition, confession, and thanksgiving) is the incense of prayer composed; and by the divine fire of love it ascends unto God. And, when the hearts of saints unite in joint prayer, the pillar of sweet smoke goes up the greater and fuller. — *Abp. Leighton*.

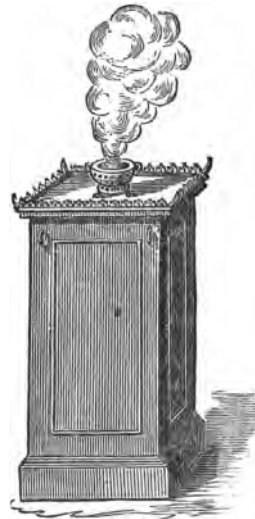
11. **Appeared unto him.** Not a vision, but an actual angelic appearance. **Angel of the Lord.** In ver. 19 he gives his name **Gabriel**, i.e., man (or hero) of God. The same angel appeared to Daniel (Dan. 8: 16; 9: 21). The outward form may have been as of "a young man in bright apparel" in the tomb of Christ (Matt. 28: 3. Mark 16: 5). — *P.* **On the right side.** An omen of good fortune. — *De Wette, Meyer*. **Altar of incense.** The altar on which incense was burned. It was of cedar, overlaid with gold, 21 inches square and 42 inches high. It stood in the holy place, near the veil that divided it from the holy of holies. The angel who brought the answer to prayer appropriately stood by the altar of incense, which symbolized prayer. — *P.*

12. **He was troubled.** A supernatural appearance, connected as it is with unknown power, always awakens awe or fear. The answers to our prayers often come in such an unexpected way that we first feel troubled by them, before we see how blessed they are. — *P.*

13. **Fear not.** Let fear be changed to rejoicing and love. God's strongest and most wonderful manifestations to his children are only for blessing. — *P.* **Thy prayer is heard.** He had prayed for two things, — that he might have a son, and that the promised kingdom of God might come; the last prayer gradually absorbing the first as hope of a son died out. God answered both prayers in one, giving him a double blessing. The answers to prayers for earthly blessings will come surest and best when we most desire spiritual blessings. — *P.* He prayed for the public good, and God gave him joy in particular good. — *Augustine*. **His name, John.** The grace of God, or, God graciously gave.

14. **Joy.** The inward experience. **And gladness,** the outward expression. Observe how each annunciation of the advent of the Messiah and of his presence is made the occasion for an incentive to joy (ver. 32; chap. 2: 10-14. Matt. 1: 21). — *Abbott*. **Many shall rejoice.** They shall rejoice, because they shall be saved from their sins; shall receive new light and help toward heaven; shall have a sweeter and deeper experience of God, being filled with the Holy Ghost; shall see the Saviour of all the world. — *P.*

15. **Great in the sight of the Lord.** Signifying the spiritual nature of his office and his influence. — *Alford*. It was *real* greatness, greatness of soul and of duty, such as the



ALTAR OF INCENSE.

... and ...  
 ... 7 - ...

16. <sup>1</sup> And many of the children of Israel shall he turn to the Lord their God.

17. <sup>2</sup> And he shall go before him in the spirit and power of Elias, to

turn the hearts of the fathers to the children, and the disobedient<sup>3</sup> to the wisdom of the just; to make ready a people prepared for the Lord.

<sup>1</sup> Mal. 4: 5, 6. <sup>2</sup> Matt. 11: 14. Mark 9: 12. <sup>3</sup> or, *by*.

Lord calls greatness. **And shall drink neither wine nor strong drink.** The child now promised was to grow up as a Nazarite (Num. 6: 4), and to keep that vow all his life, as the representative of the ascetic, the "separated" form (this is the meaning of the term) of a consecrated life. The absence of the lower form of stimulation implied the capacity for the higher enthusiasm which was the gift of God. The same contrast is seen in St. Paul's words, "Be not drunk with wine, but be filled with the Spirit" (Eph. 5: 18). — *Ellicott*. **Strong drink.** In the original *sikera*, an Aramaic word, meaning any kind of fermented liquor made from other materials than the juice of the grape. — *Cook*. **Filled with the Holy Ghost.** Wholly under the influence of the Holy Spirit, soul and life pervaded by the Spirit. This gives a holy life of far higher quality than any mere effort to be good of one's self.

16. **Shall he turn to the Lord.** A life of sin is a being away from God, from his character, his service, from faith in him, and love to him. John would lead men back to God, to his worship, to love of him, to trust in him, to a character like his, to abiding in his presence and his spirit. — *P*.

17. **Before him.** Before the Lord their God, who came in the person of the Messiah. The coming of the Messiah was the coming of the Lord. **Spirit and power of Elias.** Elias is the Greek for Elijah. The angelic communication plainly refers to these two passages (Mal. 3: 1; 4: 5, 6), on the latter of which, and on his mysterious removal from this world, a popular expectation of the return of Elijah was founded (John 1: 21. Mark 6: 15. Matt. 16: 14; 17: 10; 27: 47, 49). Our Lord declares that the expectation has been fulfilled by the appearance of the Baptist; and the words of the angel show us in what sense his coming was a return of Elijah. He came in the "spirit and power of Elias," as a great religious and moral reformer, a stern rebuker of vice. — *Cook*. **To turn the hearts of the fathers to the children.** Either literally, to produce domestic concord, the disruption of families being one of the most common signs of the decay of religion in the community, and the beginning of moral chaos; or figuratively, to turn the hearts of the fathers, the Israelites, to the Gentiles, the children, apostate, prodigal, outcast, but still children. This last interpretation, adopted by Lightfoot and Oosterzee, is confirmed by Isa. 29: 22, and 63: 16, in which the Gentiles are treated as children, whom Israel, however, did not recognize; and by the actual ministry of John the Baptist, who preached to the Roman soldiers and the publicans, as well as to the orthodox Jews (chap. 3: 12, 14). This appears to me to be the best interpretation. — *Abbott*. What do we always see in all genuine revivals of religion? what so universally as a revival of deep, all-absorbing love for others; the hearts of parents borne down with solicitude for the souls of their children? — *Cowles*. **And the disobedient into (not to) the wisdom of the just.** The corresponding language in Malachi is, *and the heart of the children to their fathers*. The clause is responsive to the preceding one; the meaning is, he shall bring the Gentiles to accept the wisdom of righteousness. "*In (ev)* is joined to a verb of motion (*to turn*), to express the fact that this wisdom is a state in which men remain when once they have entered it." — *Godet*. Observe that righteousness is here, as elsewhere in the Bible, accounted the course of wisdom or prudence, and disobedience one of folly, and that the only true basis of peace in the church or community is the wisdom of righteousness. — *Abbott*. If "the disobedient" be "the children," and to "the fathers" belongs "the wisdom of the just" (*Bengel*), the meaning will be, "he shall bring back the ancient spirit of the nation into their degenerate children." — *Calvin*. **To make ready a people.** By his denunciations of sin, by showing the dreadful nature and the awful consequences of sin, he awakened the conscience of the people, and made them feel their need of a Saviour. Preaching future punishment, and showing the evil of sin, will not alone make men Christians; but it is necessary in preparing men to accept of the salvation of Christ. — *P*.

### LIBRARY REFERENCES.

Among the best of the latest commentaries are Abbott on *Luke*, Schaff's *Popular Commentary* (Matthew, Mark, and Luke), Ellicott's *New Testament Commentary*, Cook's *Bible*

*Commentary*, Alford's *New Testament for English Readers*. Godet, Lange, Ford, and Foote are not so popular in thought and style. See Geikie's *Life of Christ*, chap. vii., for a description of the circumstances, and Andrews' *Life of Christ* for dates, &c. Edersheim's *The Temple*, for the morning and evening sacrifices. On ver. 6, *Sermons* by Dr. Payson, vol. iii., "The Blameless Pair." Bp. Hall's *Contemplations*, chap. i.

### ILLUSTRATIVE.

**I. God's delay in answering prayer.** Mr. Spurgeon in one of his sermons says, "I have heard that the mothers in the Balearic Isles, in the old times, who wanted to bring their boys up to be *good slingers*, would put their dinners up above them where they could not get at them until they threw a stone, and fetched them down." So God may delay the answer to our prayers in order to teach us better how to pray, to increase our desires and our faith, and give new value to the answer when given. — *P.*

**II. The answer sure.** Dr. Judson in his life gives this as the sum of his experience: "I never was deeply interested in any object, I never prayed sincerely and earnestly for any thing, *but it came*; at some time, no matter at how distant a day, — somehow, in some shape, probably the last I should have desired, it came." — *P.*

**III. The answer comes when praying for others.** Job's captivity was turned when he prayed for his friends. Then his days of prosperity began again.

**IV.** See Trench's poem, "The Suppliant."

### PRACTICAL.

1. Ver. 6. True religion is always *righteousness before God*, who sees the inmost recesses of the heart and life.

2. We are blameless in righteousness only when we keep both God's commandments (the moral law) and his ordinances (the institutions and rites of religion).

3. The power of prayer depends on the character of him who prays. Only the prayer of the righteous man availeth much.

4. Ver. 7. It is right to pray for temporal blessings.

5. But he who prays truly prays most earnestly for the salvation of the world. The answer given to Zacharias shows the scope of his prayer.

6. Ver. 9. Prayer is like incense, composed of the fragrant spices of praise, confession, petition, faith, hope, and love, ascending to God from the altar of the heart, kindled with the flames of Christ's sacrifice.

7. Ver. 10. There is peculiar blessing in united worship in the house of God.

8. Ver. 11. God often delays the answer, but it is sure to come.

9. And it comes best and oftenest when we are praying for others.

10. Ver. 14. God loves to give his children joy and gladness.

11. Ver. 15. Children can become earnest Christians at a very early age.

12. Ver. 17. Nothing brings so much harmony and peace into the family as the spirit of Christ.

### SUGGESTIONS TO TEACHERS.

This lesson is an **EXAMPLE OF PRAYER AND ITS ANSWER**. (1) Picture out the *scene in the temple*. Then (2) draw out from the scholars by means of this example *what things we may pray for*, and for which of them most earnestly; (3) *what is true prayer*, and its characteristics, as illustrated by the incense; (4) *how often we should pray*, illustrated by the daily sacrifices; (5) how much *the character and life of the person praying* has to do with the answer; (6) in what ways *prayer is answered*; (7) the *certainty of an answer*; (8) *why the answer is sometimes delayed*; and (9) *the value of united prayer*.

### LESSON II. — JANUARY 9.

#### THE SONG OF MARY. — LUKE I : 46-55.

**TIME.** — B. C. 5, April; six months after the last lesson.

**PLACE.** — In the hill country of Judea, the home of Zacharias. It was probably Hebron, 17 miles south of Jerusalem.



**RULERS.** — Augustus Cæsar, emperor of Rome. Herod the Great, king of Judea ; about a year before his death.

**CONTEMPORARY EVENTS.** — See last lesson.

**THE SONG.** — This song of Mary is called the *Magnificat*, from the first word of the Latin version used in the Church. It may be divided into four stanzas, as given in the Scripture text. It bears in parts a close resemblance to the song of Hannah (1 Sam. 2 : 1-10). — *P.* The high intellectual emotion and eloquence of the *Magnificat* reveal a nature of no common mould, as its intense religious fervor shows spiritual characteristics of the noblest type. But the strain throughout is strictly limited to what we might have expected in a Jewish maiden. It is intensely national when it is not personal. The whole hymn is a Mosaic of Old Testament imagery and language, and shows a mind so colored by the sacred writings of her people that her whole utterance becomes spontaneously, as by a second nature, an echo of that of prophets and saints. — *Geikie.*

**PERSONS.** — Elisabeth, the mother of John (see last lesson). **Mary.** We are wholly ignorant of the circumstances and occupation of Mary's parents. If, as is most probable, the genealogy given by Luke is that of Mary, her father's name was Heli, another form of the name given to her legendary father, Joachim. — *McClintock's Cyclopædia.* Her home was at Nazareth. Her people were in humble circumstances, but they were of royal blood, descendants of David. She was related to Elisabeth, and had a sister Mary, wife of Cleopas. Tradition says that her mother's name was Anna ; that Mary was of middle height, fair complexion, blonde hair, light hazel eyes. She was beautiful, without pride, simple, serious and earnest. She delighted to sing the Psalms of David ; and all loved her for her kindness and modesty.

## INTRODUCTION.

About six months after the answer to Zacharias's prayer (our last lesson), the annunciation was made to Mary that she was to be the mother of the Messiah. She immediately leaves her home at Nazareth, and journeys a hundred miles (a four or five days' journey) to visit her relative Elisabeth in the hill country of Judea, probably Hebron. While here she utters this beautiful hymn.

### I.

46. And Mary said,

<sup>1</sup> My soul doth magnify the Lord,

47. And my spirit hath rejoiced <sup>2</sup> in God my Saviour.

<sup>1</sup> 1 Sam. 2 : 1. Ps. 34 : 2, 3 ; 35 : 9. Hab. 3 : 18. <sup>2</sup> 1 Tim. 1 : 1 ; 2 : 3. Tit. 1 : 3 ; 2 : 10 ; 3 : 4. Jude 25.

## EXPLANATORY.

46. **And Mary.** See *Persons* above. **My soul.** Contrasted with "spirit" in the next verse. Compare 1 Thess. 5 : 23. All the higher and lower powers and faculties of her soul were stirred by the sense of God's goodness to her. — *Canon Cook.* The "soul" when distinguished from the "spirit" (ver. 47) is that part of our nature which forms the link between the spirit and the body, here expressing through the mouth the sentiment which previously existed in the "spirit." — *Schaff.* **Magnify the Lord.** Not to make God greater in reality, but in the feelings and love of herself and the people. — To praise, to extol. One test of character is what we do in our great joys. The Christian turns first to God as the giver of every good and perfect gift. — *P.* A line of praises is worth a leaf of prayer ; and an hour of praises is worth a day of fasting and mourning. — *J. Livingston.* Thy love has been as a shower, the returns but a dew-drop, and that dew-drop stained with sin. — *Evans.* We, too, shall do well to walk in Mary's steps in this matter, and cultivate a thankful spirit. It has ever been a mark of God's most distinguished saints in every age. David in the Old Testament, and St. Paul in the New, are remarkable for their thankfulness. Well would it be if our prayers and supplications were more mingled with thanksgiving. (1 Sam. 7 : 12. Phil. 4 : 6.) — *J. C. Kyle.*

47. **And my spirit hath rejoiced.** The spirit is, according to Luther, "the highest, noblest part of man, by which he is enabled to apprehend incomprehensible, invisible, eternal things ; and is, in short, the house where faith and God's word indwells." The exultation in spirit came first ; and, as a result, her soul magnifies the Lord. "Soul" and "spirit," taken together, include the whole inner being. — *Schaff.* **God my Saviour.** Her personal Saviour, because of her faith in the Jesus promised her. To her he is already the

48. For he hath <sup>1</sup>regarded the low estate of his handmaiden :  
For, behold, from henceforth <sup>2</sup>all generations shall call me blessed.

## II.

49. For he that is mighty <sup>3</sup>hath done to me great things ;  
And <sup>4</sup>holy *is* his name.  
50. And <sup>5</sup>his mercy *is* on them that fear him from generation to generation.

## III.

51. <sup>6</sup>He hath showed strength with his arm ;  
<sup>7</sup>He hath scattered the proud in the imagination of their hearts.  
52. <sup>8</sup>He hath put down the mighty from *their* seats,  
And exalted them of low degree.

<sup>1</sup> 1 Sam. 1 : 11. Ps. 138 : 6. <sup>2</sup> Mal. 3 : 12. Chap. 11 : 27. <sup>3</sup> Ps. 71 : 19 ; 126 : 2, 3. <sup>4</sup> Ps. 111 : 9. <sup>5</sup> Ps. 103 : 7. <sup>6</sup> Ps. 98 : 1 ; 118 : 15. <sup>7</sup> Ps. 33 : 10. <sup>8</sup> 1 Sam. 2 : 6, &c. Job 5 : 11. Ps. 113 : 6.

One who saves from sin those that trust in him (Matt. 1 : 21). — *Abbott*. Let us not fail to notice the Virgin Mary's expressions of need of salvation. It would be difficult to find a more complete answer to the Romish doctrine respecting her, and especially the doctrine of the immaculate conception, than her language in this hymn. — *Ryle*.

**48. Low estate of his handmaiden.** She was young, in ordinary circumstances, without rank, wealth, or any thing the world calls exalted ; and there was no apparent reason why she should stand first among all women of all ages. **Shall call me blessed.** This does not justify paying any peculiar reverence to the Virgin Mary ; for what she declares is simply that all generations shall recognize, not her holiness or influence in intercession, but her happiness in being selected to be the mother of the Messiah. — *Abbott*.

**49. Hath done to me great things.** Let any one count over what things God has done for him. He made the earth with its countless plants for beauty and food ; the sun with its wonderful light ; the rain, borne on its cloud-chariots, — every thing in and around us, an exhaustless mine of wonders. Then think of our minds, and what there is to gratify them, the soul and immortal life, Jesus Christ and his marvellous love, heaven with its inconceivable glories, and we cannot but feel "the Lord hath done great things for us, whereof we are glad." — *P*. **Holy is his name.** Hallowed be his name. Mary sets God before her as the only object of worship. — *Jacobus*.

**50. His mercy is on them that fear** (reverence, obey) **him.** God is merciful to all ; but only those who love and obey him can experience the great benefits of that mercy. It is not possible to others. **From generation to generation.** The best authorities read, "*unto generations and generations.*" — *Schaff*. From one age to another. That is, it is unceasing ; it continues and abounds. But it means also more than this. It means that God's mercy will descend on the children and children's children of those that fear him, and keep his commandments (Exod. 20 : 6). In this respect it is an unspeakable privilege to be descended of pious parents. And it is also a matter of vast guilt *not* to copy their example, and to walk in their steps. — *Barnes*.

**51. He hath showed strength.** The past tense in this and the following verses is used prophetically, according to the common usage of sacred Hebrew poetry. What the Lord has done for her leads her to sing thus of what he will do as certain and accomplished. — *Schaff*. This was done all through the history of Israel. **Strength with his arm.** "God's great power is represented by his finger, his greater by his hand, his greatest by his arm. The production of lice was by the finger of God (Exod. 8 : 19) ; his other miracles in Egypt were wrought by his hand (Exod. 3 : 20) ; the destruction of Pharaoh and his host in the Red Sea, by his arm (Exod. 15 : 6)." — *Whitby*. **Hath scattered the proud.** As the Midianites before Gideon (Judg. 7, 8), Sennacherib and his hosts (2 Kings 18, 19. Isa. 37). **Imagination.** Device, plan.

**52. He hath put down the mighty.** As Pharaoh, Nebuchadnezzar, Belshazzar. **From their seats.** From their *thrones*, their places of power. **Exalted them of low degree.** As Joseph, Moses, David, Elijah, Daniel. The divine eye looks upon high and low differently from that of man. They who seem to stand upon Olympus, and high mounted to our eyes, may be but in the valleys and low ground unto his ; for he looks upon those as highest who nearest approach his divinity, and upon those as lowest who are farthest from it (1 Sam. 16 : 7). — *Sir T. Browne*.

## IV.

53. <sup>1</sup>He hath filled the hungry with good things ;  
 And <sup>2</sup>the rich he hath sent empty away.  
 54. He hath holpen <sup>3</sup>his servant Israel,  
<sup>4</sup>In remembrance of *his* mercy ;  
 55. <sup>5</sup>As he spake to our fathers,  
 To Abraham, and to his seed forever.

<sup>1</sup> Ps. 34 : 10. <sup>2</sup> Job 22 : 9. <sup>3</sup> Isa. 41 : 8 ; 44 : 21 ; 49 : 3. <sup>4</sup> Ps. 98 : 3. <sup>5</sup> Gen. 17 : 19. Ps. 132 : 11. Gal. 3 : 16.

53. He hath filled the hungry . . . the rich he hath sent empty away. Literally true in such contrasts as that of Ahab and the woman of Zarephath (1 Kings 17 : 1-14) ; spiritually fulfilled by Christ in such instances as those of the leper and the rich young ruler (Matt. 8 : 1-4 ; 19 : 16-22). — *Abbott*. All who come to God, be they never so poor, will find the bread of heaven and the water of everlasting life, comforts, promises, helps, joys, which all the riches of the world cannot give. And the richest, who trust in their riches instead of God, will find their souls empty, their joys tarnished, their life a failure. Only God can satisfy the soul. — *P*. The rich are the self-righteous who imagine themselves in possession of excellence of character, and stand in need of nothing. The hungry are they who are sensible of their ignorant and guilty and perishing condition. The truth of this verse is strikingly taught in the parable of the Pharisee and the publican. — *Foote's Lectures*.

54. He hath holpen (helped) his servant Israel in remembrance of his mercy. Literally, *He hath taken hold of Israel his child to remember mercy* ; i.e., his visitation to Israel is one for the purpose of mercy, not of judgment. The words *as he spake to our fathers* should be in parentheses. This merciful visitation is in fulfilment of ancient prophecy, but the mercy itself is shown to Abraham and to his seed forever. — *Abbott*. Helped Israel. Often hath God helped Israel before ; but the greatest help he ever sent him was when he sent Messiah. — *Foote*. Of his mercy. Mercy, which is kindness toward those who have sinned, is just the word to use in reference to the promise of the Messiah who was to take away the sin of the world.

55. As he spake to our fathers. The promises of a Messiah and of the redemption of Israel (Dan. 7 : 13, 27. Isa. chaps. 53, 55, 60, &c.), and the great promise to Abraham (Gen. 22 : 17, 18). To Abraham. Connected with *mercy* in the previous verse ; but the meaning is the same. God was now about to bring to the world the mercy promised to Abraham. — This is a remarkable proof that Mary's expectations concerning the Messiah's appearance were not exclusive, but of a universal nature ; for the seed promised to Abraham was to be a blessing to the whole world. — *Lange*.

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Geikie's *Life of Christ*, chap. 8. Foote's *Lectures on Luke*. Cummings's *Benedictions*, "The Blessed Mother." For illustrations on praise and thanksgiving see Foster's *Cyclopedia of Illustrations*, vol. ii, Nos. 11,052, 11,945, 11,946, 11,951.

## ILLUSTRATIVE.

I. The origin of our Thanksgiving Days was on this wise : The early New-England fathers, in their anxieties and trials, had often had public days of fasting and prayer for deliverance. One day when it was proposed to appoint another fast-day, a farmer arose, and said that he proposed that they keep a day of thanksgiving instead for the mercies they had already received. They did so ; and there has never been a year since when they have not had abundant mercies for which to be thankful. — *P*.

II. At the Framingham camp-meeting a man gave his experience, that formerly he had lived at Grumble Corner, but lately he had moved up on to Thanksgiving Street ; and he found the air purer, the sunshine more cheerful, and the people better neighbors. — *P*.

III. The heart that finds something to praise and be thankful for everywhere, is illustrated by a legend told by Mrs. Jameson. In the time of our Saviour, a dead swine was found lying in the streets. One complained of the odor, another of the torn hide, another of the bitten ears. But Jesus passing by said, "But his teeth are each as white and pure as a pearl." — *P*.

**IV. Exalted them of low degree.**—Rev. W. Gladden of Springfield, Mass., wrote to a hundred of the leading men who stood at the head of the financial, commercial, professional, and educational interests of that city, asking them two questions: "1. Whether your home during the first 15 years of your age was on a farm, in a village, or in a city; and, 2. Whether you were accustomed, during any part of that period, to engage in any kind of work when you were not in school?" Eighty-eight replied more or less at length. "Of the 88 men, 12 spent the first 15 years of their life in the city, 12 in villages, and 64 were farmers' boys. But of the 24 who lived in villages and cities, six were practically farmers' boys; for they lived in small villages, or on the outskirts of cities, and had the same kind of work to do as farmers' boys have." Seventy out of the 88 had the training of farm-life. Of the 18 city and village boys, only *five* had no particular work to do. "Ninety-four and a half per cent were either farmers' boys or poor hard-working town-boys." See the *St. Nicholas* magazine for March and May, 1880.—*P.*

**V.** An aged Christian was forever smiling and happy. Some one suggested that she was over-smiling and cheerful; and she replied, she was so to show how good a Master she served.

### PRACTICAL.

1. It is good to seek the society of the pious, both in our joys and our trials.
2. A praising, thankful spirit is the natural spirit of the Christian.
3. A praising heart honors God as the giver of every good.
4. A praising heart is a happy heart, and fits for a useful life.
5. A grumbling spirit dishonors God, injures our usefulness, darkens our lives.
6. The whole history of the Church has been full of God's victories for it over its proud enemies.
7. God's providence in the past assures our faith in his help for the future.
8. God bestows his favors without regard to outward condition and rank.
9. We can show our gratitude best by loving and obeying Him who has done so much for us.

### SUGGESTIONS TO TEACHERS.

The subject of this lesson is PRAISE TO GOD. (1) The teacher can dwell on the *duty and privilege of praising God*, and the sin and misery of a grumbling, discontented disposition. (2) He can draw from his scholars the reasons why a *heart of praise is a heavenly heart*, illustrated by the birds,—as the buzzard, which picks up all the offal and dirt in the landscape, and the birds which find the flowers and fruits only. (3) Let them count over *the things for which they should praise God*, and (4) each decide what in his life he should *praise God for most of all*. Then (5) let each give *the ways in which he can praise God*.

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### LESSON III.—JANUARY 16.

#### THE PROPHECY OF ZACHARIAS.—LUKE I : 67-79.

**TIME.**—B. C. 5, June or July; some three months after our last lesson.

**PLACE.**—The hill country of Judea, probably Hebron or vicinity, 17 miles south of Jerusalem.

**RULERS.**—Augustus Cæsar, emperor of Rome. Herod the Great, king of Judea.

**THE HYMN.**—The lesson to-day is a hymn, and is called the *Benedictus*, from the first word in the Latin translation. It may be divided into five stanzas of three lines each (*Schaff*), as in the text given with this lesson. Zacharias' song of praise consists of two parts. Of these we have the first in vers. 68-75; the second in vers. 76-79. In the first, Zacharias describes more the external aspect of the salvation which his people were now to experience, by being delivered from their enemies, and translated into a condition of perfect security and freedom from hostile assault. In the second part, he describes the conditions which must first be fulfilled before that period of outward prosperity can

arrive. These are, knowledge of the ground of all salvation, — viz., forgiveness of sins, and, consequently, the penitential seeking of it (which was to be the object of John's ministry), and guiding the feet into the way of peace. Part first, accordingly, describes the temporal, and part second the spiritual, restitution of the people; and it is thus declared that the former cannot come without the latter, that it is for the sake of the latter that Christ appears, and that to co-operate toward it was also the vocation of John, as Christ's forerunner. — *C. G. Barth, D.D.* The hopes of the temporal kingdom, which Zacharias shared with all the best people of his age, mingled with, but became prophetic of, that spiritual deliverance which his words foreshadow, and of which he must have had some conception. — *Abbott.* This song, which was composed in the priest's mind during the time of his silence, broke solemnly from his lips the moment speech was restored to him, as the metal flows from the crucible the moment that an outlet has been made for it. — *Godet.*

**THE CIRCUMSTANCES.** — At the time of the answer to Zacharias' prayer, when the angel in the temple promised him a son, Zacharias was struck dumb, as a sign that the promise would be fulfilled. He remained speechless till his son John was born, and was eight days old. The friends proposed to call the boy Zacharias, after his father. His mother said, No: his name is John. They then appealed to the dumb father. He called for a writing-tablet, probably a thin board covered with wax, and written on with a bodkin or stylus; or a simple board for writing with chalk. Such boards are now used instead of slates in the common schools of Greece. On this he wrote, "His name is John." Then his tongue was loosed, and its first use was to praise God.

67. And his father Zacharias <sup>1</sup> was filled with the Holy Ghost, and prophesied, saying,

I.

68. <sup>2</sup>Blessed be the Lord God of Israel; for he <sup>3</sup>hath visited and redeemed his people,

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<sup>1</sup> Joel 2 : 28. <sup>2</sup> 1 Kings 1 : 48. Ps. 41 : 13; 72 : 18; 106 : 48. <sup>3</sup> Chap. 7 : 16.

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### EXPLANATORY.

67. **Zacharias.** See Lesson I. **Filled with the Holy Ghost.** "Ghost" is old English for "spirit." Zacharias was fully imbued with, wholly under the influence of, the Holy Spirit, so that he spoke as the Spirit gave him utterance. While we may not be able to be inspired by the Spirit to prophesy as was Zacharias, we can be filled with the Holy Spirit; and, just in proportion as we are so filled, will our thoughts and plans and lives be wise and right and heavenly. — *P.* Such an entire absence of erroneous Messianic expectations was scarcely possible in the case of even a pious Jew at that time, without the influence of the Holy Spirit *guarding from error.* — *Schaff.* **And prophesied.** To prophesy does not always mean to foretell future events, but to speak out what God gives us to speak. Here the word appears to be used in its wide sense of an inspired utterance of praise (as, e.g., in 1 Sam. 19:20. 1 Cor. 14:24, 25). The hymn that follows appears as the report, written probably by Zacharias himself, of the praises that had been uttered in the first moments of his recovered gift of speech. As such, we may think of it as expressing the pent-up thoughts of the months of silence. — *Ellicott.*

68. **Blessed.** An expression of the desire that God should be blessed, happy. **Lord God of Israel.** The ancient covenant-keeping God; the God who had saved Israel often in times past, and had given his word of promise. **For he hath visited, &c.** The past tenses throughout are used because the eye of prophecy regards these certain future events as having already taken place. — *Schaff.* The event had already begun to take place. **Visited.** Better, *looked upon, regarded.* The four centuries that had passed since the last of the prophets are thought of as a time during which the "face of the Lord" had been turned away from Israel. Now he looked on it again, not to visit them (as we more commonly use the word) for their offences, but to deliver. — *Ellicott.* **Redeemed his people.** Better, *wrought redemption for his people.* The noun is formed from that which is translated "ransom" in Matt. 20:28. Its occurrence here is noticeable as showing how large an element the thought of deliverance through a ransom was in all the Messianic expectations of the time (compare chap. ii. 38). The next verse shows that he looked for this redemption

69. <sup>1</sup> And hath raised up a horn of salvation for us in the house of his servant David ;
70. <sup>2</sup> As he spake by the mouth of his holy prophets, which have been since the world began :
- Material and II. spiritual free -*
71. That we should be saved from our enemies, and from the hand of all that hate us ;
72. <sup>3</sup> To perform the mercy *promised* to our fathers, and <sup>4</sup> to remember his holy covenant ;
73. <sup>5</sup> The oath which he swore to our father Abraham,

<sup>1</sup> 1 Sam. 2 : 1.    <sup>2</sup> Ps. 132 : 17.    <sup>3</sup> Jer. 23 : 5, 6.    <sup>4</sup> Mic. 7 : 20.    <sup>5</sup> Ps. 105 : 8, 9 ; 106 : 45.    <sup>6</sup> Gen. 22 : 16-18. Heb. 6 : 13, 17.

as coming not through the child that had been born to him, but through the Son, as yet unborn, of Mary. — *Ellicott*. *Redeemed* implies the paying a ransom-price for his people : this was the precious blood of Christ (1 Pet. 1 : 19). — *Jacobus*. 18 : 19.

69. A horn of salvation. The horn of an animal is its weapon for defence and vengeance, its ornament and beauty too. It is used, therefore, in the prophetic style, to denote the power of the strongest empires. In the same sense we are to understand it here. By this image the exceeding greatness of the Redeemer's strength, and the never-ceasing exertion of it in behalf of his Church, are signified. — *Venn on the Prophecy of Zacharias*. A metaphor from horned beasts, who are weak and defenceless without, but formidable with, their horns. — *Alford*. In the house (family, lineage) of David. The horn of salvation, the Redeemer, would belong to the house of David.

Ver. 70 is parenthetical. As he (God) spake. Showing that the Old Testament is inspired ; for it is God who spoke through the holy prophets, and their words were God's words. Prophets . . . since the world began. The promises of a Redeemer began with one to Adam and Eve (Gen. 3 : 15). — Others were made to Abraham (Gen. 22 : 15-18), and to Moses and Israel (Deut. 18 : 15). There are prophecies, in Dan. 7 : 13, 14. Isa. 53 : 1-12 ; 60 : 1-22. Mal. 3 : 1-3. Then the types of the Jewish law, the passover, the manna, the daily sacrifices, the brazen serpent, all are prophetic of Christ. Some of the prophecies referred to in the New Testament as fulfilled in Christ do not seem to modern view to have been spoken in reference to Christ. But we ought to look from the Jewish standpoint, and with their eyes. *Before Christ came*, they understood those passages as referring to the Messiah ; and Christ came and fulfilled the words which to the Jews must be fulfilled by any one who would prove that he was the very Christ. — *P*.

71. That we should be saved from our enemies. Literally, *salvation from our enemies*, in apposition with "the horn of salvation" of ver. 69. The "enemies" present to the thoughts of Zacharias may have been the Roman conquerors of Judea ; the Idumean house of Herod may have been among "those who hate." — *Ellicott*. Thus the passage reads, "Hath raised up a horn of salvation . . . (as he spake by the mouth of his holy prophets . . .) salvation from our enemies," &c. — *Abbott*. *From our enemies*. That it is from spiritual enemies, appears from the following vers. 72 and 74. Enemies which hinder in God's service, and against which he had covenanted. (See Acts 26 : 17, 18.) "To turn them from the power of Satan unto God." — *Jacobus*. That political deliverance was in the mind of Zacharias, cannot be doubted ; but certainly not that alone. — *Schaff*. But he chiefly prizes this political liberation as the means to a higher end, — the reformation of divine worship ; vers. 74, 75. — *Van Oosterzee*.

72. To show mercy toward our fathers. The word "promised" was supplied in the English version, because of the difficulty involved in the thought of showing mercy to those already dead. But the expression is poetic. The pious Jews of old had wept over the decay of their nation, and, even though dead and living with God, the fulfilment of their hopes and wishes might be called showing mercy toward them. — *Schaff*. *Covenant*. Agreement. A solemn promise or arrangement, with conditions on the part of those with whom it was made.

73. The oath . . . to Abraham. *Oath* is in apposition with "covenant" in the previous verse. God made an oath by himself, because there was nothing greater by which to take the oath, that he would fulfil the promises he made to Abraham. This was just after his obedience and faith in reference to the sacrifice of his only son (Gen. 22 : 11-18).

7. Luke 1: 8: 1-13. The salvation consisted in an adoption under of God and leading the people to him not for a temporal prince but for a spiritual savior -  
 LUKE 1: 67-79. LESSON III. FIRST QUARTER.

### III.

74. That he would grant unto us, that we being delivered out of the hand of our enemies  
 Might serve him without fear,  
 75. <sup>1</sup> In holiness and righteousness before him, all the days of our life.

### IV. Eph. 2: 19-22 -

76. And thou, child, shalt be called the <sup>2</sup> Highest:  
 For <sup>3</sup> thou shalt go before the face of the Lord to prepare his ways;  
 77. To give knowledge of salvation unto his people  
 By the remission of their sins, John 2: 22-30

<sup>1</sup> Eph. 4: 24. <sup>2</sup> 1 Thess. 2: 10. <sup>3</sup> Ver. 32. <sup>4</sup> Ver. 17.

Rom 8: 14-18  
 74. Delivered, &c. See on ver. 71. Serve him without fear, i.e., of enemies. They could worship God in freedom and peace. This is the adoption, as distinct from "the spirit of bondage again to fear" (Rom. 8: 15). By bringing in this great salvation, he grants us the privilege of serving God with hope and a love that casts out fear (1 John 4: 18), in cheerful, happy obedience; and this service without fear, free and filial, is the high privilege of Christ's redemption here and in all eternity. — *Jacobus*. Of the civil liberty of the Jews, there was in the days in which Christ was born scarcely the shadow remaining. Degraded to a conquered province of the Romans, harassed by the arbitrary conduct of Herod, torn by internal dissension, the land of Judea was a scene of political wretchedness. — *Van Oosterzee*. Liberty to serve God according to the individual conscience, i.e., religious liberty in the largest sense, is one of Christ's gifts to the world. — *Abbott*.

75. In holiness and righteousness. The one represents inward purity, the other outward activity; the one the inward but negative quality, the other the outward but affirmative quality; the one absence from stain, the other positive service. — *Abbott*.

76. Thou, child. John the Baptist. Zacharias, as a father, speaks of his son; as a prophet, he foretells the career of the last and greatest of the prophets; but in a priest, singing of Messianic deliverance, paternal feeling takes a subordinate place. He introduces the position of his son only as relates to the coming of the Messiah. — *Schaff*. Called the prophet of the Highest. In contrast with ver. 32, where Jesus is called Son of the Highest. The one is the prince, the other only the herald. Called, indicates that he should not only be a prophet, but should be recognized as one. See Matt. 14: 5; 21: 26. — *Abbott*. God is called the Highest, because he is high above all in goodness, in nature, in power, in every attribute and work. — *P*. To prepare his ways. See Lesson VII. As indicated in the next clause, viz., by giving a knowledge of salvation, not only a prophecy of its advent, but also a description of its true nature. See chap. 3: 1-18. — *Abbott*.

77. To give knowledge. Christ gives salvation, John only a knowledge of salvation. Compare Matt. 1: 21. — *Abbott*. John was to give the knowledge, by preaching the remission (i.e., forgiveness) of sins. But, beyond this also, in this remission should the true knowledge of Christ be first opened to men. This was something beyond the reach of the old economy (Heb. 9: 13; 10: 1, 2, 16-19). — *Jacobus*. By the remission of their sins. The remainder of the sentence embodies the gospel in brief. It promises (1) salvation, (2) not merely political but spiritual, a remission of and redemption from sin; (3) indicates the cause, the divine mercy (compare John 3: 16. Eph. 2: 4-8); (4) and promises the result, light to eyes in darkness, and peace to feet straying in paths of sorrow and perplexity. — *Abbott*. The main idea is not that salvation consists in remission of sins; but the whole verse means that they might know that Messianic salvation comes in and through the remission of their sins. John led to this knowledge by his preaching of repentance, awakening the consciousness of sin, and of needed remission. — *Schaff*.

7. Through. By reason of, depending not on "the remission of sins" alone, but upon the whole sentence in ver. 77. — *Meyer*. The tender mercy of our God. God's mercy is the source of our salvation. Because God loved us with unspeakable love, therefore he sent his Son to save us. — Tender mercy is the atmosphere in which the gospel of Christ has its birth and life, as the spring has its origin in the light and warmth of a summer sun. — *Abbott*. The dayspring from on high. The dawn of a new day, a day of

Jan-59: 9-11 - - - 1st John 2: 8-11 & 23-27 -  
 tender mercy which sent the Day spring and  
 tender mercy which walked all the lonely way through  
 this world as Jesus lived and worked and suffered and  
 JANUARY 16. LESSON III. LUKE 9: 67-79.

Flying Vision - V. the dawn breaks on the  
 78. Through the tender mercy of our God; earth from the heavens. -  
 Whereby the dayspring from on high hath visited us, *See 9: 2-*

59: 4: 79. To give light to them that sit in darkness and in the shadow of death, *Math-*  
 59: 31-32 To guide our feet into the way of peace. *The way of peace 4: 16*  
*Leads straight* Col. 3: 12. Mal. 4: 2. Isa. 9: 2; 42: 7. Matt. 4: 16. Acts 26: 18. *To dawn* -

salvation; the dawn of better times, better hopes, the dawn of heaven on earth. It is from on high, because the Sun of righteousness which brings this dawn, and all the light he brings, is from on high, the high heavens, the most high God. — P. The moon and all the stars could not make the day — nothing but the sun. Reason and learning can never be a substitute for the gospel. — *Jacobus*.

79. Them that sit (abide, remain) in darkness. All the world. They sit in the darkness of sin, that cannot see God or heaven or goodness; in the darkness of ignorance, that do not know of any way of salvation, that cannot find God or heaven, even if they could see them, — a hopeless, sad, painful darkness, full of dangers. — P. In the shadow of death. Death, with its unknown future; the second death, with its pains and penalties, — cast their shadow over this life. Men live in fear and dread till they know Christ. — P. To guide our feet. Christ is the way to heaven hereafter, and to peace here. All that take Jesus Christ for their guide will be led aright. Peace. Peace with God, peace with men, peace of the soul, peace that passeth all understanding. — P.

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### ILLUSTRATIVE.

I. Christ the light to those in darkness. Aristotle, in one of his works, fancies the feelings of one, who, having lived in darkness all his life, should for the first time behold the rising of the sun. He might have had some idea of the world from the light of candles or of moon and stars; but when the sun rose, what new glories would burst on his vision! how much more beautiful, more perfect, far-reaching than he could have conceived! The dangers, too, would be shown in clearer light, as well as the safe roads. Like this was the coming of Christ to the world, "a dayspring from on high." Like this is the receiving of Christ into our souls. — P.

II. The same truth may be illustrated by the children of those sent by the Russian Government to the mines of Siberia, and who, once entering the depths, never again come up to the light. Children are born in those mines, and live for years, knowing no larger or brighter world than those torch-lit mines. Christ coming into our souls is like the bringing one of these children out of his damp, dark, narrow mine, into the fresh air and bright sun and beautiful fields and wide landscape of the upper world. — P.

III. Christ a guide. A gentleman travelling in the Alps came to a place where the path seemed to end at a jutting rock on one side and an awful precipice on the other. The guide, holding on to the rock, put his other hand out over the precipice for the traveller to step upon, and thus pass the jutting rock. He hesitated, when the guide, holding out his hand, said, "That hand never lost a man." Then the traveller stepped upon that hand with faith, and passed the danger. Christ as our guide can say to us all, "That hand never lost a soul: all who trust in me shall be guided safely to heaven." — P.

### PRACTICAL.

1. "Sanctified afflictions are spiritual promotions."
2. Out of times of enforced rest and silence, as by affliction or poverty or sickness, often comes the best work of our lives: as this Benedictus from Zacharias' nine-months' silence; as the *Pilgrim's Progress* from Bunyan's twelve-years' imprisonment, when he was shut out from preaching.



3. Ver. 70. God prepares and plans his blessings for the world from the beginning.
4. Vers. 72, 73. God never forgets his afflicted people, nor the promises he has made to them.
5. Ver. 74. Earthly conflicts and victories are a type of the spiritual.
6. Vers. 74, 75. (1) The *purpose* of all redemption, "that we should *serve* Him;" (2) the *nature* of this service, "in holiness and righteousness before Him;" (3) its *freedom*, "being delivered out of the hand of our enemies;" (4) its *fearlessness*, "might serve Him without fear;" (5) its *duration*, "all the days of our life."—*J. F. and B.*
7. Ver. 77. We cannot save any one; but we can give the knowledge of a Saviour, and lead to him.
8. The world is in darkness and the shadow of death.
9. Christ is the light and the guide of men,—"the Way, and the Truth, and the Life."

### SUGGESTIONS TO TEACHERS.

The key-note of this lesson is in ver. 78, "THE DAYSPRING FROM ON HIGH." THE COMING OF CHRIST IS LIKE THE SUNRISE. (1) By vers. 68-73 show how *this salvation was promised*, and, though long delayed, God never for a moment forgot his promise, but led the world up to the fulness of the times. (2) Explain *the nature of salvation* by vers. 74, 75: see Practical, 6. (3) Notice *the forerunner who prepared the way for Christ*, and draw from the scholars what there is like this in nature (the morning star, the first streaks of dawn on the clouds), and what in our experience of becoming Christians (repentance, reading of Bible, thoughtfulness, &c.). (4) From vers. 78, 79, let them *show the need of a Saviour*, because the world is in darkness; and (5) how *Christ is our Light and Guide*. Expanding Illustrative, I, II., and III., will aid in making this clear and impressive.

### LESSON IV. — JANUARY 23.

#### THE BIRTH OF JESUS. — LUKE 2 : 8-20.

**TIME.** — The last of December, B. C. 5, four years before the era from which we count our years. That era was not used till several hundred years after Christ. The calculations were made by a learned monk, Dionysius Exiguus, in the sixth century; and he made an error of four years. — Since the 25th of December comes when the longest night gives way to the returning sun on his triumphant march, it makes an appropriate anniversary to mark the birth of Him who appeared in the darkest night of error and sin as the true Light of the world. — *Professor M. B. Riddle.*

**PLACE.** — Jesus was born at *Bethlehem* of Judea, five or six miles south of Jerusalem, east of the main road to Hebron. It covered the upper slope, and part of the top, of a narrow ridge of gray Jura limestone, of about a mile in length,—one of the countless heights, seamed by narrow valleys, which make up the hill country of Judea. — *Geikie.* The name means "house of bread." It was the town of Ruth and Boaz, and was called the city of David because it was his birthplace: it now contains about 5,000 inhabitants. The exact place of Christ's birth was probably a cave in the south-eastern part of the town, where is now a Latin convent. — *Andrews.* The field of the shepherds was about a mile from the village. Mr. Hepworth Dixon (*Holy Land*, p. 98) argues very ingeniously that the "inn," in the stable of which Christ was born, may have been the very house in which Boaz and Ruth, Jesse and David, lived; and that its site was that now occupied by the Convent of the Nativity. — *Eugene Stock.*

**RULERS.** — Augustus Cæsar was emperor of Rome. Herod the Great (the first of the seven Herods mentioned in the New Testament), king of Judea; but Palestine and most of the known world was subject to Augustus.

**CONTEMPORARY HISTORY.** — The world was prepared for the coming of Christ, as at no other time in its history. All the world was subject to the one government at Rome, so that the preachers of the gospel could travel in safety and be protected in their work. The world was at peace, so that the gospel could have free course. The Greek language was spoken everywhere with their other languages, so that the gospel could be heard and read by all. The Jews had been dispersed through all lands, carrying the Old Testament, which bore witness to one God, and held the prophecies of the Messiah; and planting synagogues in which the gospel could get a first foothold. — *P.*

8. And there were in the same country shepherds abiding in the field, keeping <sup>1</sup>watch over their flock by night.

9. And, lo, the angel of the Lord

came upon them, and the glory of the Lord shone round about them : <sup>2</sup>and they were sore afraid.

10. And the angel said unto them, Fear not : for, behold, I bring you

<sup>1</sup> or, *the night watches*. <sup>2</sup> Chap. 1 : 12.

## INTRODUCTION.

For six months after our last lesson, Mary remained in her village home at Nazareth. Then came a decree from Augustus for an enrolment of all the people, for the purpose of taxation, and each family must report at the town to which the family belonged. Leaving Nazareth about the middle of December, Joseph and Mary went a journey of 80 or 90 miles to Bethlehem, the family home, to be enrolled for this taxation. Their way would lead them up the terraced hill of Bethlehem. On the summit stood the village inn. The khan (or caravanseraï) of a Syrian village, at that day, was probably identical, in its appearance and accommodation, with those which still exist in modern Palestine. A khan is a low structure, built of rough stones, and generally only a single story in height. It consists for the most part of a square enclosure, in which the cattle can be tied up in safety for the night, and an arched recess for the accommodation of travellers. The *leewan*, or paved floor of the recess, is raised a foot or two above the level of the court-yard. In Palestine it not unfrequently happens that the entire khan, or at any rate the portion of it in which the animals are housed, is one of those innumerable caves which abound in the limestone rocks of its central hills. Such seems to have been the case at the little town of Bethlehem. Justin Martyr, who, from his birth at Shechem, was familiar with Palestine, and who lived less than a century after the time of our Lord, places the scene of the nativity in a cave. This is, indeed, the ancient and constant tradition; and it is one of the few to which, though unrecorded in the Gospel history, we may attach a reasonable probability. Over this cave has risen the Church and Convent of the Nativity; and it was in a cave close beside it that one of the most learned, eloquent, and holy of the Fathers of the Church—that great St. Jerome to whom we owe the received Latin translation of the Bible—spent thirty of his declining years in study and fast and prayer.—*Farrar*. Joseph and Mary came late; and there was no room for them in the house, but they took up quarters with the animals. Here the Saviour was born, and he was laid in a manger for a cradle.

## EXPLANATORY.

**8. In the same country.** In the fields near Bethlehem.—One mile from Bethlehem is a little plain, in which, under a grove of olives, stands the bare and neglected chapel known by the name of "The Angel to the Shepherds." It is built over the traditional site of the fields where the shepherds were keeping watch over their flock.—*Farrar*. **Shepherds.** Who the shepherds were, or why they were thus chosen as the first to hear the glad tidings, we cannot know. Analogy suggests the thought that it was an answer to their prayers, the fulfilment of their hopes, that they, too, were looking for "the consolation of Israel." The statement in the Mishna, that the sheep intended for sacrifice in the temple were pastured in the fields of Bethlehem, gives a special interest to the fact thus narrated, and may perhaps, in part, explain the faith and devotion of the shepherds.—*Ellicott*. **Keeping watch . . . by night.** They were doubtless in the habit of taking their turns of watching and sleeping; so that during the whole night some of the company would be awake.—*Ripley*. This might have occurred in December; since during the rainy season in Palestine, from November to March, there is generally an interval of dry weather.—*Professor Riddle*.

**9. The angel.** An angel of Jehovah. This indicates a sudden but actual appearance, not a vision. The angel may have been above them, but this is not stated.—*Schaff*. **The glory of the Lord.** The word suggests the thought of the shechinah, or cloud of intolerable brightness, which was the token of the divine presence in the tabernacle and the temple (1 Kings 8 : 10, 11. Isa. 6 : 1-3).—*Ellicott*. This accompanied the angel, both to reveal his presence in the night, and to attest his authority.—*Schaff*. **Sore afraid.** Literally, *feared a great fear*. The universal consciousness of sin and of unfitness for the eternal world makes all mankind afraid of any unexpected disclosure of the spiritual world or revelation of the nearness of God.—*Abbott*.

**10. Fear not.** Angelic ministrations were intended to lessen, not to increase, the dread

How often have we waited for your time. Then  
 the salvation for you -

good tidings of great joy,<sup>1</sup> which shall be to all people.

11. <sup>2</sup> For unto you is born this day in the city of David <sup>3</sup> a Saviour,<sup>4</sup> which is Christ the Lord.

12. And this *shall be* a sign unto

you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. <sup>5</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>1</sup> Gen. 12 : 3. Matt. 28 : 19. Mark 1 : 15. Vers. 31, 32. <sup>2</sup> Isa. 9 : 6. <sup>3</sup> Matt. 1 : 21. <sup>4</sup> Matt. 1 : 16 ; 16 : 16. Chap. 1 : 43. Acts 2 : 36 ; 10 : 36. <sup>5</sup> Gen. 28 : 12 ; 32 : 1, 2. Ps. 103 : 20, 21 ; 148 : 2. Rev. 5 : 11.

which men feel on being brought into contact with the supernatural world. — *Ellicott*. The glad tidings of a Saviour, bringing light and love, a Father in heaven, and forgiveness of sins, can alone take away all fear from the soul. — *P*. I bring you good tidings. The verb is formed from the word for glad tidings, which we translate as "gospel" — i.e., good-spell, good news. — *Ellicott*. **Good tidings of great joy.** The spiritual darkness which had covered the earth for 4,000 years was about to be rolled away. The way to pardon and peace with God was about to be thrown open to all mankind. The mighty truth was about to be proclaimed, that God could be just, and yet, for Christ's sake, justify the ungodly. Salvation was no longer to be seen through types and figures, but openly and face to face. The knowledge of God was to be offered to the whole Gentile world. The first stone of God's kingdom was about to be set up. If this was not "good tidings," there never were tidings that deserved the name. — *Ryle*. **To all people.** All the people, "to the Jew first, and also to the Gentile." Christ is doubly good news, because he belongs to all, died for all, and not for a few only.

11. **Unto you.** Unto the shepherds as representatives of all men. Christ came not for himself, but for man. **In the city of David.** Bethlehem, because David was born there. (See Place.) (Mic. 5 : 2.) **A Saviour.** One who should save them from their sins, their worst and most dangerous enemies. **Christ the Lord.** Christ "the Anointed," the promised Messiah, for whom the saints of Israel had been longing and praying. — *P*. The word "Lord" may mean only master, ruler ; but Luke has already used it twice (ver. 9) in the sense of Jehovah (as in the Old Testament), hence it is more probable that this is the meaning here. — *Professor Riddle*. The three names of our Saviour — Christ, "the anointed High Priest ;" Immanuel, "God with us ;" and Jesus, "he that saves" — embody the great doctrines of the gospel, that he makes atonement for the past, is our companion in the present, and so delivers us from the power of sin now, and its penalty hereafter. — *Abbott*.

12. **A sign.** "The sign," i.e., that my words are true, and of the identity of the new-born child. The unusual sight of a child laid in a manger would be a sufficient token. — *Schaff*. This would be the sign of the Messiahship. The depth of Christ's voluntary humiliation is the authentication of his divine character and mission. Comp. 1 Cor. 1 : 22-25. The sign that he is king is the fact that he is born in a stable. — *Abbott*. **Lying in a manger.** (See Introduction.) The *mangers* are built of small stones and mortar in the shape of a box, or rather of a kneading-trough ; and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babes in. Indeed, our own children have slept there in our rude summer retreats on the mountains. — *Thomson's The Land and the Book*.

13. **Heavenly host.** The troop of angels issues forth all at once from the depths of that invisible world which surrounds us on every side. — *Godet*. **Praising God.** The incarnation is the theme of heaven's praise to the Most High. — *Abbott*. Praise is natural to the angels and to all who are good.

14. **Glory to God.** The first thought of the angels, of all good men, was God's glory. The plan of salvation, so infinitely wise, so infinitely loving, manifests God's glory more than all the stars of heaven or the wonders of creation. — *P*. **In the highest.** Either : 1. In the highest *strains* — in the highest possible manner. 2. *Among* the highest ; i.e., among the angels of God. 3. In the highest *heavens* — indicating that the praise should not be confined to the earth, but should spread throughout the universe. 4. The words "God in the highest" may be equivalent to *the most high God*. — *Barnes*. **On earth peace ;** i.e., in the widest sense, salvation. — *Schaff*. Peace between man and God, resulting in peace between man and man, and the soul's peace with itself and with its surroundings, and with the law of God, — peace such as the world cannot give, or take away. This peace is the fruit of the gospel in each soul that receives it, and the ultimate result of the gospel in all the world. — *P*. **Good will toward men.** There are two readings of this phrase : (1) As it stands in our version, good-will from God shown to man. Christ's coming to this earth

14. <sup>1</sup>Glory to God in the highest, and on earth <sup>2</sup>peace, <sup>3</sup>good will toward men.

15. And it came to pass, as the angels were gone away from them into heaven, the <sup>4</sup>shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17. And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18. And all they that heard *it* wondered at those things which were told them by the shepherds.

19. <sup>5</sup>But Mary kept all these things, and pondered *them* in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

<sup>1</sup> Chap. 19 : 38. Eph. 1 : 6. Rev. 5 : 13. <sup>2</sup> Isa. 57 : 19. Chap. 1 : 73. Rom. 5 : 1. <sup>3</sup> John 3 : 16. Eph. 2 : 4, 7. <sup>4</sup> Gr., *the men, the shepherds*. <sup>5</sup> Gen. 37 : 11. Chap. 1 : 66; ver. 51.

shows God's love to man as nothing else can. All other proofs of God's love to us, many and bright as they appear, are but the starlight compared with the noonday sun, of God's love in Christ. By this we *know* beyond a peradventure that God loves us; and when larkness and doubt arise from affliction, or the felt evils of the world, they are scattered as morning shadows before the rising sun, by the certainty that, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" This reading is upheld by 14 of the older manuscripts (*Godet*), is of good authority, and has the internal evidence in its favor that it is the most glorious conception of God's love to all, and most worthy of the praises of the angels, and the coming of the Son of God. — *P.* (2) The variation of some Alexandrian and Latin translations, which read the genitive *eudokias* (of good-will), instead of the nominative *eudokia*, is preferred in the modern exegesis: peace to the men of good-will. — *Godet*. Schaff, Ellicott, and Alford adopt this reading; but all agree that this cannot mean, as in the Roman-Catholic versions, "the good-will of men toward God, or toward each other," but "of God's good-will" (inserting "his" or "God's" in the phrase to make it understood aright). Alford interprets, "among the elect people of God." Schaff, "God's good-will among men by sending the Messiah, who has reconciled God and man," meaning the same as (1) above. *Godet* calls this use of the genitive "singularly rude, almost barbarous, — a mode of expression without example," and falls back upon the common version given in (1). — *P.*

15. Let us now go. At once. A proof of their faith and obedience, an example to all.

16. They came. Guided by the lamp which usually swings from the centre of a rope hung across the entrance of the khan, the shepherds made their way to the inn of Bethlehem. — *Farrar*. With haste. Showing their zeal as well as faith. And found. Their faith and obedience met with a rich reward. All that seek the Saviour are sure to find him. — *P.*

17. Made known abroad. The news was too good to keep: it belonged to the world. Whosoever has truly found the Saviour burns to "proclaim to all around what a Saviour they have found." — *P.*

18. All they that heard it wondered. They were astonished, and then forgot all about it. They treated the good news as many now treat religion: they are interested in it, but do not seek for it as for hid treasures.

19. But Mary kept all these things. All the things just spoken of, she laid up in her memory and her love; and no doubt it was from her that Luke obtained his account. Pondered, them. Kept revolving them, comparing them with the promises of the Old Testament, and what had been announced to her. — *P.* Contrast, however, the difference in the reception by the shepherds and by Mary: the one publishes, the other meditates. Both are right: they illustrate different but not inconsistent phases of experience. Pondering and publishing are both the Christian duties. — *Abbott*. The oftener we read the 19th verse, the more assured we feel that Mary was the first and real author of the whole narrative. — *Godet*. This opinion is confirmed by the Aramaic or Hebrew character, which all scholars agree is borne by the narrative, which bears indubitable indications of having been originally composed in Hebrew, and translated into Greek. — *Abbott*.

20. The shepherds returned. To their duty as shepherds, but with a new life and blessing in all their daily work. Feeding sheep could never again be commonplace toil to them. After our holiest communion with God, our views from the Pisgahs of life, our

insight into the word and heaven on the mounts of transfiguration, we must return to our daily duties, but with a new life in them, a new blessing on them. — *P.* **Glorifying** expresses the feeling of the *greatness* of the work. **Praising** refers to the *goodness* displayed in it. — *Godet.* **Heard and seen.** They had seen the Saviour and the manger. They had heard the song of the angels and the story of what preceded the birth of Jesus. — *P.*

### LIBRARY REFERENCES.

For the chronology, Andrews's *Life of Christ* is clearest and best. The best statement of the authorities and the truth for the rendering of "good-will toward men" is in Cook's *Bible Commentary*, vol. i., New Testament, p. 329. Hepworth Dixon's *Holy Land: "The whole of the sketch of Bethlehem, its position, features, history, associations, in this book, is interesting in the extreme."* Farrar's and Geikie's *Life of Christ*, Van Lennep's *Bible Lands*, Thomson's *The Land and the Book*. Capital illustrations of the coming of the choicest blessings when at our daily duties are found in Trench's *Poems*, "The Wise Woman of Medina," and in Longfellow's *Tales of a Wayside Inn*, "The Legend Beautiful." See Kitto's *Daily Bible Illustrations*, vol. iv.; *Sermons* by H. W. Beecher, "The Era of Joy," series v., "Significance and Effect of Christ's Birth," series viii.; "The Song of the Angels," by Christmas Evans and by Dr. J. McClintock, in *Living Words*; "The Angels' Hymn," by R. C. Trench in *Westminster Sermons*; "The Incarnation," by A. Alexander.

### ILLUSTRATIVE.

**I. Our need of a Saviour.** Heinrich Heine found himself in Paris during the scenes of the Revolution of 1848. Weary, unbelieving, almost hopeless in his endeavors to escape, he entered a room of the Louvre, and fell down before that wonder of ancient art, the Venus di Milo. He looked up with almost worship of its divine beauty, and a vague desire for help. But, though an object of exquisite beauty, its arms were broken off, and it could not reach down to his aid; the ears were marble, and could not hear; the heart was stone, and could not feel. So are those who turn to reason or science or the world for help. These have no arms to reach down to the soul in distress; their ears are marble, and cannot hear our cry; their hearts stone dead, and they cannot sympathize or aid. Only Christ, the living One, the perfection of moral beauty, the wonder of the world, can help the soul in need, and with power say, Come unto me, and ye shall find rest unto your souls. — *From Professor Chamberlain.*

**II. They came with haste** (ver. 16). A story is told among the Russian peasants, of an old woman who was at work in her house when the wise men from the East passed by on their way to find the Christ-child. "Come with us," they said. "I will come, but not now," she answered. "I am not ready to go now: by and by I will follow and find him." When her work was accomplished, the wise men had gone, and the star in the heavens had disappeared. A similar story could be told by thousands of human hearts. Christ comes, and we are very busy with our daily work. — *Congregationalist.*

### PRACTICAL.

1. The greatest event in the history of the world is the coming of Jesus Christ.
2. Ver. 8. The greatest blessings often come to us while we are performing our daily duties.
3. The greatest gifts of God sometimes come in the humblest form; as, all literature in the letters of the alphabet, the salvation of the world in a babe in a manger.
4. Ver. 13. The interest the angels take in man's salvation shows the awful danger of sin, the greatness of salvation, and the value of the soul.
5. Praise is the native breath of all the good.
6. Ver. 14. Christ is highest proof of God's wisdom and power and love. The whole creation does not exalt him so high.
7. Christ is the strongest possible proof of the love and good-will of God to man.
8. Peace comes to earth by forgiven sin, by the implanting of supreme love to God and love to man, all through Jesus Christ.
9. Ver. 15. Go and find Jesus with faith and zeal.
10. Vers. 17-19. Proclaim the Saviour, as did the shepherds; ponder, as did Mary.
11. Ver. 20. Our high religious experiences should not keep us from our daily duties, but fill them with praise and love.

### SUGGESTIONS TO TEACHERS.

The central point of this lesson is *ver. 14*, to which all the rest leads as radii to the

centre of a circle. First (1) is *the birth of Jesus*, whose promise and dawn we saw in the last lesson, where and when, and why there and then. Then (2) how it was best for our Saviour to become man, and in such humble circumstances. Then (3) the *announcement to the shepherds*, and why to them. Then (4) notice *the interest angels take in our salvation*, and what it shows as to its value to us. (5) How does *Christ show God's glory in the highest* more than all creation shows it? (6) How it *proves God's love*, "good-will." (7) How *he brings peace*. The *shepherds* an example of *telling others* of our Saviour; and *Mary* of *pondering the truth in the heart*.

*Christ marks his inward conscientiousness - and fear of God*

LESSON V. — JANUARY 30.

### SIMEON AND THE CHILD JESUS. — LUKE 2 : 25-35.

**TIME.** — Early in February, B.C. 4; 40 days after the last lesson.

**PLACE.** — In the temple at Jerusalem, where Joseph and Mary had gone for one day, from Bethlehem, to present the child Jesus.

**RULERS.** — Augustus Cæsar, emperor of Rome; Herod the Great, king of Judea.

**PERSONS.** — **Mary.** See Lesson I. **Simeon.** The same as Simon (one that hears, listening). Nothing is known of this man except what is here told in the narrative, that he was a holy man, to whom God had promised that he should live to see the Saviour. — Legend has been busy with the name of Simeon. In the Arabic Gospel of the Infancy, he recognizes Jesus because he sees him shining like a pillar of light in his mother's arms. All attempts to identify him with other Simeons have failed. — *Farrar.* **Jesus.** The Greek form of the Hebrew name Joshua, meaning "Jehovah the Saviour." Jesus was so named, as his proper name, when eight days old. It was avowedly from such fitness of signification that the name was bestowed: "His name shall be called JESUS, because he shall SAVE his people from their sins." — *Kitto.*

### INTRODUCTION.

Joseph and Mary remained at Bethlehem, according to the custom of the Jews, till Jesus was 40 days old. At eight days old he was named; at 40 days old he was taken to the temple at Jerusalem with his mother, to go through the ceremony of purification, and to be presented to the Lord as their first-born son. They brought for sacrifices a pair of turtle-doves or two young pigeons, the offering allowed to the poor. "Mary, with her child, had to present themselves in the Court of the Women as soon as the morning incense had been offered, and the nine blasts of the temple trumpets had given the signal for morning prayer." "The mothers spent the interval before their offering was laid on the altar, in giving thanks to God for their recovery. After a time, a priest came with some of the blood (of their sacrifice), and, having sprinkled them with it, pronounced them clean, and thus the rite ended." — *Geikie.* After this, the child was presented to the Lord. (See note on ver. 27.) While they were in the temple for this purpose, the aged Simeon, and the prophetess Anna, met them; and Simeon, taking the child in his arms, uttered the hymn "Nunc dimittis," vers. 29-32. — *P.*

25. And, behold, there was a man | devout,<sup>1</sup> waiting for the consolation  
in Jerusalem, whose name was Sim- | of Israel: and the Holy Ghost was  
eon; and the same man *was* just and | upon him.

<sup>1</sup> Isa. 40 : 1. Mark 15 : 43. Ver. 38.

### EXPLANATORY.

25. **Simeon.** See *Persons* above. **Just and devout.** Righteous, as regards the law, and devout, religiously conscientious. — *Schaff.* **Devout.** The Greek word expresses the cautious, scrupulous side of the religious life, and is therefore used always in the New Testament (Acts 2 : 5; 8 : 2; 22 : 12), of Jewish devoutness. — *Ellicott.* The truly good man is always both *just* and *devout*; righteous in his life, and religious in his spirit. His right-

*We have need of a law - but after we have done the will of God, we might receive the promise -*

26. And it was revealed unto him by the Holy Ghost, that he should not<sup>1</sup> see death, before he had seen the Lord's Christ.

27. And he came<sup>2</sup> by the Spirit

into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

<sup>1</sup> Ps. 89 : 48. Heb. 11 : 5. <sup>2</sup> Matt. 4 : 1.

cousness is far truer, higher, sweeter, when filled with the love of God; and his religious feelings are mere vapor, clouds without rain, unless sustained by a righteous life. — *P.* **Waiting for.** The only way to wait for the fulfilment of God's promises (as for a revival) is as Simeon waited, by a holy life, and devout trust and love to God. He waits for God, who works and prays and loves, and is patient. — *P.* **The consolation of Israel.** This includes the idea of counsel as well as comfort. Here the latter is obviously the dominant thought. We cannot pass over the words without remembering that the Child of whom Simeon spoke called himself the Comforter, and promised his disciples to send them another, who should bear the same name (John 14 : 16.) — *Ellicott.* Christ was the consolation of Israel, the deliverer from enemies, the savior from sin, the light in darkness, the hope in trouble, the comfort in death. **The Holy Ghost (Spirit) was upon him.** The completion and power of the holy life Simeon lived. No one knows what the best living is, till he is filled with the Holy Spirit. — *P.* Simeon was the subject of an especial indwelling and leading of the Holy Spirit, analogous to that higher form of the spiritual life expressed in the earliest days by "*walking with God.*" — *Dean Alford.* Let us not fail to note that this was before the death and ascension of Christ, and the outpouring of the Spirit on the day of Pentecost. We must never forget that Old Testament saints were taught by the Holy Ghost, as really as believers after the gospel was set up, though not in such full measure. — *Ryle.*

26. **Revealed . . . by the Holy Ghost.** Only God can correctly reveal the future. Men may guess and infer the future from the past. Only God *knows*. **Not see death.** Not die. God often answers the prayers of his people, for things which are not absolutely necessary, but are full of comfort and blessing. He gives us all the enjoyment consistent with our good, and the good of the world. — *P.* The message in this case came clearly as an answer to prayers and yearnings. — *Ellicott.* **Seen the Lord's Christ, i.e., the Lord's Anointed;** "the Messiah whom Jehovah gives and sends." — *Godel.*

27. **Came by the Spirit.** Influenced and guided by the Spirit. Mere yielding to impulses and impressions is not being led by the Spirit. The Spirit guides us through reason, the word, and the conscience, as well as through the feelings. — *P.* **After the custom of the law.** In common practice, the child would have been presented to the priest who offered the two turtle-doves on behalf of the parents. — *Ellicott.* "The original law prescribed that the first-born male in every family should be consecrated to God, as a priest." This requirement was in remembrance of the sparing of the first-born of the Israelites in Egypt (Exod. 13 : 2. Num. 8 : 17). Instead of the first-born, however, God took the tribe of Levi for the service of the sanctuary (Num. 3 : 12; 8 : 14-18). At the time of this substitution the number of the first-born *in excess* of the Levites must be redeemed by the payment of five shekels for each one (Num. 3 : 44-51). Afterwards it appears (Num. 18 : 15, 16) that *every first-born son* was presented and redeemed by the payment of this amount. — *Schaff.* It was in accordance with this law that Jesus was now presented to be redeemed in the temple. This redemption of the first-born is done away with in Christ; since in his kingdom we are all called to be priests unto God, made so by and in Christ (1 Pet. 2 : 9. Rev. 5 : 10). — *Abbott.*

28. **Then took he him.** How he knew it, we cannot tell; but, as Mary stood presenting her child, he recognized in Him the "Messiah of God." The ceremony over, his full heart cannot restrain itself. Tottering towards the young mother, he takes her babe in his arms, and gives thanks to God in words of touching beauty. — *Geikie.* **In his arms.** Promises of God are often more than fulfilled. He was to *see*, but he *embraces*, the Consolation of Israel. — *Van Doren.* **Blessed God.** Gave thanks; uttered his deep feelings of gratitude. **And said.** The words of Simeon are poetic in their form, and even in a translation retain their peculiar beauty. The song is called *Nunc Dimittis*, from the opening words in the Latin version. Like the *Magnificat* and *Benedictus*, it is adapted to the peculiar time and circumstances assigned in the narrative. — *Schaff.*

29. **Now lettest thou thy servant depart in peace.** It is not expedient to alter the translation, but we have to remember that the central idea is that of the manumission of a slave. The word for *Lord* is not the usual *Kyrios*, but *Despotes* — a word but seldom used

*Retrahit - not from life but from service -  
31232 - 1 Cor. 15: 22 Unveiled 15 - and illuminate  
the nations -*

JANUARY 30.

LESSON V.

LUKE 2 : 25-35.

29. <sup>1</sup> Lord, now lettest thou thy servant depart  
In peace,<sup>2</sup> according to thy word :
30. For <sup>3</sup> mine eyes have seen <sup>4</sup> thy salvation,
31. <sup>5</sup> Which thou hast prepared before the face of all people ;
32. <sup>6</sup> A light to lighten the Gentiles,  
And the glory of <sup>7</sup> thy people Israel.
33. And Joseph and his mother  
 marvelled at those things which were  
 spoken of him.
34. And Simeon blessed them, and  
 said unto Mary his mother, Behold,  
 this *child* is set for the <sup>8</sup> fall and ris-

<sup>1</sup> Acts 4 : 24. <sup>2</sup> Ver. 26. <sup>3</sup> Isa. 52 : 10. <sup>4</sup> See chap. 3 : 6. <sup>5</sup> Ps. 98 : 2. <sup>6</sup> Isa. 42 : 6 ; 49 : 6. <sup>7</sup> Ver. 10.  
<sup>8</sup> Isa. 8 : 14. Rom. 9 : 32.

of God, and then almost always of the relation of a master and the slave who is such by inheritance or purchase. (Acts 4 : 24. 2 Pet. 2 : 1. Jude, ver. 4. Rev. 6 : 10, are the only other instances of its use.) Simeon speaks as a slave who, through the night of long, weary years, has been standing on the watch-tower of expectation, and is at last set free by the rising of the Sun. — *Ellicott*. In peace. In the fullest sense of happiness, blessedness. — *Schaff*. (1) God for his glory. (2) A song on his lips. (3) Christ in his arms. (4) Heaven in his eye. — *Van Doren*. Simeon represents himself under the image of a sentinel, whom his master has placed on an elevated position and charged to look for the appearance of a star, and then announce it to the world. He sees this long-desired star; he proclaims its rising : and asks to be relieved of the post he has occupied so long. — *Godet*. Thy word. As in ver. 26.

30. Seen thy salvation, i.e., the Messianic deliverance. He sees the world's salvation while beholding the form of a helpless child. The prominence given by Simeon to "salvation," rather than to the person of the child, confirms the early date of the song. It also indicates that Simeon had not heard of the wonderful occurrences which preceded. — *Schaff*. Salvation. Not "*soteria*," the usual form of the word, but the neuter of the adjective "*soterios*," *saving*, denoting "an apparatus fitted to save." Simeon sees in this child the means of deliverance which God is giving to the world. The word *prepared*, ver. 31, is connected with this sense of "*soterion*," salvation : we make ready an apparatus. — *Godet*.

31. Prepared. Ever since the fall, God had been preparing this salvation. The whole previous history of the world, with its training of the Jews, the education of the nations, the experiments men made for themselves in religion, was a preparing of this salvation. But it was especially prepared in what we have studied so far in the life of Jesus. — *P*. Before the face of. In the sight of, in order that all may have the advantage of it. — *Godet*. All people. "All the peoples." The conception of the gospel as a provision, not for the Jewish nation only, but for the whole world, is evidently not a later idea, developed by Paul. It belongs to, and is seen in, the germs and buds of Christian truth. — *Abbott*. Only a salvation that was for all peoples, classes, races, and nations, could be a divine salvation. The success of the gospel in all lands, its meeting the wants of all classes and nations, is one of the strongest proofs of its divine origin. This proof of the gospel, given us by modern missions, is alone worth to the churches thousands of times more than all missions have cost. — *P*.

32. A light. This defines "salvation." See on Lesson IV., ver. 79. Christ, like light, renders visible the beauty of all things. His absence leaves all in gloom and woe. — *Van Doren*. To lighten the Gentiles. Literally, *for a revelation to the Gentiles*. The idea is strictly that of the withdrawal of the "veil spread over all nations" of Isa. 25 : 7. — *Ellicott*. The glory of . . . Israel. This also defines "salvation." The end proposed is not the glory of Israel, but the coming of the Messiah; and his salvation is the true glory of Israel, that which really exalts it above other nations, that for which it was chosen. — *Schaff*. See Illustrative, II. Gentiles . . . Israel. It is noted by the learned that the sweet singer of this song doth put the Gentile before the Jew, because the second calling, the conversion of the Jews to Christ, shall not be till the fulness of the Gentiles be come in. — *Dr. Richard Clarke*.

33. His mother marvelled. At this new evidence and confirmation of what had been told them.

34. This child is set. Appointed by God, sent by God, to be and to do exactly what he was and did. For the fall and rising again (or rising up) of many. Not for the humiliation because of sin, and the exaltation because of righteousness. Such humiliation before God is not a fall, but a rising. The word rendered fall is *downfall*, *overthrow*, as in Matt. 7 : 27.

*He is sent into the world and Spiritus  
and the rising up is a  
revelation and  
life and salvation -*



ing again of many in Israel ; and for a sign which shall be spoken against ;  
 35. (Yea,<sup>1</sup> a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.

<sup>1</sup> Ps. 42 : 10. John 19 : 25.

Christ brought downfall to the hopes of those who expected a temporal prince and a political millennium, and ruin to those whose desire for the kingdom of God was really a personal ambition for place and power in it, as the Pharisees, and notably Judas Iscariot, among his own disciples. He brought rising again to those who were willing that God should overthrow their plans and ambitions, and accepted from him the grander gift of a universal kingdom, prepared for all peoples.—*Abbott*. The fall and rising up may refer to the same persons, as it is said by our Lord, "He that humbleth himself shall be exalted."—*Alford*. Christ destroys bad customs, that he may build up good ones ; he overthrows false ideas, that the true may prevail ; he "turns the world upside down," that he may place it right on an eternal foundation. All bad fashions, governments, pleasures, habits, ambitions, hopes, must fall before Christ, that there may be an arising again of those which are good.—*P*. **Sign . . . spoken against.** The Jews would oppose, reproach, and speak falsely against him ; and so will all engaged in the business or pleasures, who love the ideas and habits, which he will overthrow. All falsehood and unrighteousness will speak lies against Christ and his religion.

35. **Yea, a sword shall pierce through thy own soul also.** All these wondrous blessings given to her in her Son should not be without great trials and tortures to her own soul, culminating when she sees him crucified. Even the mother of Jesus cannot wear the crown without first bearing the cross.—*P*. A declaration that she must know, with others, a rising and falling. Her hopes for the emancipation of the nation, the reformation of the people, the immediate glorification of God through the Son given unto her, are destined to be overthrown ; she will hear his unambiguous prophecy of the destruction of the temple and the holy city, will see him rejected, scorned, crucified, will see the nation given over to increasing anarchy and corruption and the wrath of God, and will rise from her desolation in the destruction of all her anticipations only when in answer to the days of prolonged prayer (Acts 1 : 14) the Spirit is poured out upon the Church, and she, with others, begins to see the length and breadth of the kingdom that knows no end.—*Abbott*. **That the thoughts of many hearts may be revealed.** This was conspicuously the result of our Lord's earthly ministry. It brought out latent good, as with publicans and harlots and robbers, rich and poor disciples, and the common people who heard him gladly ; latent evil, as with Pharisees and scribes and rulers. And what was true of his work then has been true in greater or less measure ever since. Wherever Christ is preached, there is a manifestation of the thoughts of men's hearts, of their secret yearning after righteousness, their secret bitterness against it.—*Ellicott*. Christ is God's test of men, whether they really love and serve him or not. Often there has been wonder that men should be saved or lost, simply because they believed or refused to believe on Christ. But men often think they are good when they are not, and imagine they love God when they do not. Now, Christ exactly represents God's character in visible form. If men do not love Christ, they do not love God, of whom he is the express image. If they do not obey Christ, they are not good ; for he commands only what is good, and rejecting him proves that they do not choose and love the good because it is good. Thus Christ reveals to men what they are.—*P*.

### LIBRARY REFERENCES.

Geikie's *Life of Christ*, chap. xix. C. J. Vaughn's *Light of the World*. N. Adams's *Friends of Christ*, "Simeon." On departing in peace, see Francis Jacox's *Side Lights on Scripture Texts*, pp. 43, 358, and Jacox's *Secular Annotations*, p. 334 ; Foote's *Lectures on Luke : Sermons by Saurin*, vol. ii., "The Song of Simeon ;" by J. C. Hare, "The Rising and Falling of Mary ;" by F. A. G. Tholuck, "The Touchstone of Human Hearts ;" A. Tholuck's *Light from the Cross*, "The Appearance of Jesus Christ in the Flesh is the Test of every Heart." An excellent illustration of longing for heaven is found in Trench's *Poems*, "The Monk and the Bird."

### ILLUSTRATIVE.

1. **The Christian life** is like the day, growing brighter and brighter till its noon, and then at the closing, when the heat and light have declined, finding a quiet beauty in the sunset, such as even noonday cannot give ; even the clouds of sickness and weakness reflecting

a loveliness as if all the rainbows of the summer had been scattered in broken fragments along the horizon, and the west seems like the very gate of heaven. — *P.*

**II. Seen thy salvation.** When Stanley (see "Across the Dark Continent") was in the heart of Africa, slowly sailing down the Livingston River, hoping to reach the sea, Amina, the wife of one of his helpers, lay dying in her boat; and she said to Stanley, "*It is a bad world, master, and you have lost your way in it.*" So it is; but Christ is the light that will show us the way, so that our voyage down the river of life will lead us to the ocean of immortal life.

**III. Christ the glory of Israel.** The pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Had it not been for him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not he made their history the most famous history in the world? Has not he hung up their laws in every temple? Has not he avenged the victims of Titus, and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe, and changed its name into Christendom? All countries that refuse the cross wither, while the whole of the new world is devoted to the Semitic principle and its most glorious offspring, the Jewish faith. — *Disraeli.*

### PRACTICAL.

1. Ver. 25. A truly good man is always both just and devout. A just life without spirituality is a beautiful house without windows.
2. The baptism of the Holy Spirit transforms the soul as Christ on the mount of transfiguration.
3. The good man is always waiting for the salvation of the world, by holy living and by prayer.
4. Ver. 26. None in our sabbath-schools need die without seeing the Saviour.
5. Ver. 27. All children should be given to God and his service in their earliest life.
6. Ver. 29. Christ enables all his children "to depart in peace;" for the evil past is washed away, and future glory awaits them.
7. Only those who have lived like Simeon can die with his peace.
8. Ver. 30. Many saw the babe who did not see the salvation. Many know *about* Jesus who do not know Jesus. — *Christ in Literature.*
9. Ver. 31. God has prepared his salvation for all peoples: it is as broad as the race.
10. Ver. 32. Christ in the heart and life is the real glory of any man or nation. All other glories will fade.
11. Ver. 34. The power that builds up holy lives, customs, governments, business, must cause the evil ones to fall.
12. Even the best things of God are spoken against by the bad.
13. Ver. 35. Christ is the test of character.

### SUGGESTIONS TO TEACHERS.

Every lesson is better taught and better remembered when it has a unity of aim or doctrine, and all the parts are made to contribute to this one purpose. In this lesson we have **FOREGLEAMS OF CHRIST'S WORK ON EARTH**, a general view of the main outlines of his mission. I. In Simeon we find the *character Christ would work in his disciples*. II. We see Christ (1) *as our peace in death*, (2) *as the salvation prepared for all men*, (3) *as light to Gentiles and glory to Israel*, (4) *as the destroyer of evil* in the world, causing it to fall, and causing to rise in its place, customs, lives, governments, built on righteousness; and (5) finally *Christ as a test of character*.

### LESSON VI. — FEBRUARY 6.

#### THE BOYHOOD OF JESUS. — LUKE 2 : 40-52.

**TIME.** — April, A. D. 8, 12 years after our last lesson. The feast of the passover began on the eighth day of April in that year, and continued a week.

**PLACE.** — Nazareth and Jerusalem. Nazareth lay about six miles north-west from Mount Tabor, and about 25 miles from the south end of the Sea of Galilee, and was within

*10. See 11:2-5. Verse 1. / room, - the heart - which gives clearness of vision and right estimates of what is true, valuable and worthy and which gives impulses that it always followed would make our demeanor towards our fellow men always.*

40. And the child grew, and waxed strong in spirit, filled<sup>1</sup> with wisdom: and the grace of God was upon him.

41. ¶ Now his parents went to Jerusalem every<sup>2</sup> year at the feast of the passover.

<sup>1</sup> Ver. 52. Isa. 11: 2, 3. <sup>2</sup> Exod. 23: 15. Deut. 16: 1.

the ancient limits of the tribe of Zebulun. The place is still, as probably then, a large village or small town, situated upon the slope of one of the hills which enclose a hollow, or valley. This vale, which is about a mile long by half a mile broad, resembles a circular basin shut in by mountains. It is a pleasant spot, and one might almost think that the fifteen mountains which enclose it had risen around to guard it from intrusion. It is as a rich and beautiful field in the midst of barren mountains, abounding in fig-trees, and showing many small gardens with hedges of the prickly pear. — *Kitto*.

**RULERS.**—Augustus Cæsar, emperor of Rome, toward the end of his reign. Coponius, governor of Judea; Herod Antipas (son of Herod the Great), of Galilee and Perea.

## INTRODUCTION.

In our last lesson we saw Simeon blessing the infant Jesus in the temple. Just as Simeon finished speaking, Anna, an aged prophetess, came in, and, thanking God for the infant Saviour, spoke to the people around of the redemption that had come. The family returned from the temple to Bethlehem, where very soon after (February, B. C. 4) the wise men of the East came to worship the new-born King. Joseph takes Mary and the babe to Egypt, to escape the anger of Herod. But Herod lives less than two months after this (he died April 1, B. C. 4); and in the same spring or summer the holy family return to Nazareth, which for nearly 30 years is the home of Jesus.

## EXPLANATORY.

We can understand the childhood and youth of Jesus better when we remember THE SURROUNDING INFLUENCES AMID WHICH HE GREW.

1. THE NATURAL SCENERY was rugged and mountainous, but full of beauty. He breathed the pure air. He lived in a village, not in a city. He learned to work as well as play.

2. THE ROMAN DOMINION was irksome and galling. The people of God were subject to a foreign yoke. The taxes were heavy. Roman soldiers, laws, money, ever reminded them of their subjection, when they ought to be free and themselves the rulers of the world. When Jesus was ten years old, there was a great insurrection (Acts 5: 37) in Galilee. He who was to be King of the Jews heard and felt all this.

3. THE JEWISH HOPES of a Redeemer, of throwing off their bondage, of becoming the glorious nation promised in the prophets, were in the very air he breathed. The conversation at home and in the streets was full of them.

4. Within his view, and his boyish excursions, WERE MANY REMARKABLE HISTORIC PLACES, — rivers, hills, cities, plains, that would keep in mind the history of his people, and God's dealings with them. — *P.*

5. HIS SCHOOL TRAINING. "Eighty years before Christ, schools flourished throughout the length and the breadth of the land: education had been made compulsory. While there is not a single term for 'school' to be found before the Captivity, there were by that time about a dozen in common usage. Here are a few of the innumerable popular sayings of the period: 'Jerusalem was destroyed because the instruction of the young was neglected.' 'The world is only saved by the breath of the school-children.' 'Even for the rebuilding of the temple the schools must not be interrupted.'" — *Mr. Deutsch, in the Quarterly Review*.

6. HIS HOME TRAINING. The stages of Jewish childhood were marked as follows: At three the boy was weaned, and wore for the first time the fringed or tasselled garment prescribed by Num. 15: 38-41, and Deut. 22: 12. His education began at first under the mother's care. At five he was to learn the Law, at first by extracts written on scrolls of the more important passages, the Shemà or Creed of Deut. 2: 4, the Hallel or Festival Psalms (Ps. 114, 118, 136), and by catechetical teaching in school. At 12 he became more directly responsible for his obedience to the Law; and on the day when he attained the age of 13, put on for the first time the phylacteries which were worn at the recital of his daily prayer. — *Ellicott*.

40. The child grew. Jesus, the divine child, was completely human, as he was completely divine: he grew in knowledge and wisdom as he grew in stature and strength, —

*Indicating or will be as to all things with and visible — To be known and known and influence men increasingly to him because of his own nature and power.*

*Jesus secured his principal teaching at home according to the injunction of Moses, which was observed in every well ordered Jewish household. Deut. 6: 6-7 -*

FEBRUARY 6.

LESSON VI.

LUKE 2: 40-52.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the child

Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a

went, in short, through all the natural gradations of childish and youthful development. Thus also, though from the first free from all stain of sin, he yet grew positively in moral excellence and virtue. His character ripened as did his understanding. — *Dr. Kendrick, in S. S. Times.* And waxed (increased, grew) strong. The words "in spirit" are omitted in this verse by the best authorities, having in all probability been inserted from chap. 1:80. This makes the phrase refer to physical vigor, not to mental and spiritual growth, which is introduced in the next clause. The child Jesus had not a sickly frame, with morbid fancies unnatural in childhood. This is important, as teaching parents to care for the physical health of their children. — *Professor Riddle.* And children, by proper exercise, by care as to what and how they eat, by early hours, and avoiding those recreations which injure the body, should see to it they grow strong and healthy. — He grew strong, by being filled (more literally, "filling himself") with wisdom. It refers to his spiritual, intellectual, and religious development. The wisdom comprises, on the one hand, the knowledge of God; on the other, a penetrating understanding of men and things from a divine point of view. The image (filling himself) appears to be that of a vessel, which, while increasing in size, fills itself, and by filling itself enlarges so as to be continually holding more. — *Godet.* Grace of God. God's favor. He was such a boy as God was pleased with. He was religious as well as active and strong. Boys are better in mind and body for being religious, and the best of all lives is one which has God's grace in and upon it. — *P.*

41. Went to Jerusalem every year. The law of Moses required that the adult males of the Jewish nation should appear before the Lord at the place of his altar, three times every year, at the great festivals (Passover, Pentecost, and Tabernacles). The attendance of adult males only was required by the law, and even custom did not exact the attendance of females. This, therefore, was entirely a voluntary thing on the part of Mary, and evinces the piety of her character, and her great regard for and delight in the ordinances of God. — *Kitto.* Feast of the passover. This festival commemorated the preservation of the Hebrews in Egypt, from the destroying angel, when the Egyptian first-born was slain. It was so called because he passed over the houses. It began at sunset on the 14th of Nisan (corresponding with our Easter), and continued seven days, during which only unleavened bread was eaten; hence the festival was frequently termed the "feast of unleavened bread." — *Warren.* (See Lesson VI., Third Quarter.)

42. Twelve years old. At this age a Jewish boy became "a son of the law," and was henceforth bound to obey the law in the full scope of its requirements. After this age attendance at the passover was necessary. — *Schaff.* See "school-training" above. After the custom of the feast. As was usual when the time of this feast came.

43. Fulfilled the days. The seven days of the feast, from the 14th to the 21st of Nisan, which occurred that year, April 8-15 (Exod. 12:15. Deut. 16:2). The child Jesus tarried behind in Jerusalem. The words do not imply that he intentionally staid behind. If we deal with the history on its human side, the probable course of things was this: The Passover feast lasted seven days; on each of those days, after the first, we may well believe the "child Jesus" was seeking wisdom to do his Father's work at the hands of the appointed teachers who "sat in Moses' chair." This had become habitual. He went, as usual, when the feast was over; but Joseph and Mary, instead of seeking him there, took for granted that he had started with the other boys of the same age who had come from Nazareth. He was therefore left in the strange city by himself. — *Ellicott.* Joseph and his mother knew not of it. This does not imply want of proper care on their part. Such a child had not been wont to cause anxiety. — *Schaff.*

44. In the company. The pilgrims to and from the feasts at Jerusalem formed caravans, usually of large size, and made up of those from the same district. They thought he was somewhere among the mass returning with them. — *Professor Riddle.* A day's journey. An ordinary day's journey varied from 18 to 30 miles. But the first day's travel was invariably shorter than the usual distance, so that, if any thing has been left behind through mistake or forgetfulness, some one may return and get it in time to join the caravan the next day. So, that, instead of travelling all day without missing Jesus, they only travelled a few hours. The first stopping-place from Jerusalem to the north is El-Bireh,

*With their memories of the trials from which Jesus had so wonderfully escaped in Jerusalem it is easy to imagine what their anxiety must have been. At this time - on the very first occasion of his being away from home -*

47-50: these are the great sacred words of Christ and they were spoken like to many of His most blessed words afterwards in East that were deaf to their meaning -

LUKE 2: 40-52.

LESSON VI.

FIRST QUARTER.

day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding<sup>1</sup> and answers.

48. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee, sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about<sup>2</sup> my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was sub-

<sup>1</sup> Chap. 4: 22, 32. Ps. 119: 99. Matt. 7: 28. Mark 1: 22. John 7: 15, 46. <sup>2</sup> John 5: 17: 9: 4.

supposed to be the ancient Beer, or Beeroth. It is only eight or ten miles from that city, and is considered a three-hours' journey. A tradition ascribes this as the very place at which the family of Jesus made their first halt. — *Freeman*.

46. **After three days.** Reckoned from the time when they missed him: one day returning (possibly part of another, as they searched on the way), another of search in Jerusalem, the third day that of finding him. Others prefer to reckon from their departure out of Jerusalem: one day out, one to return, the third of search. — *Schaff*. **In the temple.** Not in the temple proper, but in one of the porches or chambers of the temple-area, and belonging to the temple. **Sitting in the midst of the doctors.** A chamber of the temple was set apart as a kind of open free school. The "doctors" or teachers — famous "doctors of the Law" (Acts 5: 34) — sat "in Moses' seat;" the older students on a low bench; the younger on the ground, literally "at the feet" of their instructor. The relation between master and scholar was often one of affectionate reverence and sympathy. — *Ellicott*. There were said to have been 394 such institutions in the whole city. — *Professor Isaac Hall*. But he did nothing unbecoming his age. He was simply hearing and asking questions, and then ingenuously and with childlike simplicity of manner, but with marvellous maturity of mind, answering such questions as his own had called forth. — *Dr. Hendrick*. It was a kind of Bible-class; and many teachers will agree with a learned rabbi, who says, "I have learned much from the rabbis my teachers; I have learnt more from the rabbis my colleagues; but from my scholars I have learnt most of all."

47. **Were amazed at his understanding;** as manifested in his comprehension of the subjects (undoubtedly religious) under discussion. — *Schaff*. **His answers.** He must have spoken with the utmost simplicity and humility; and yet his answers were full of wisdom, understanding the inner meaning of the Word.

48. **They were amazed.** Joseph and Mary even did not realize the growth and thought of their boy.

49. **How is it that ye sought me?** This does not imply that he was surprised that they wanted him to go home with them; but, Why have you sought, — made this long, hard search? for "it should have occurred to you at once that you would find me here," about my Father's business, in my Father's house. **Wist.** Knew. **My Father's business.** Primarily this means in the house of my Father. — *Alford*. But in each case with reference to the affairs of his heavenly Father, which were transacted in the temple. — *Cook*. That which, as a child, Jesus had to do with his Father's business, was to be engaged in studying it. — *Abbott*. Where should the child be, but in the house of his Father? In Nazareth, his proper home was with Joseph and Mary; in Jerusalem, his proper home was the temple. "You have been searching for me two or three days all over Jerusalem. Why did you not look for me at home? Where should you have expected to find me, but in the house of my Father?" — *Dr. Kendrick*.

50. **They understood not the saying.** Not that it was meaningless to them; but they did not fully comprehend its meaning. Nothing but his life and death and resurrection could fully interpret either the spirit of self-consecration, implied in these words, or what was that business to which he must needs devote himself. Do any of us fully understand what it is to be about the Father's business? — what this implied in Christ? what it implies for us? — *Abbott*.

First reasoning impulse of that mission. Which must at last supersede all human law and take place of all human obligations —

*Mr. More two verses 21-22. We have all the record that is given of 18 yrs of our Saviour's life from his twelfth to his thirtieth year. During all those 18 yrs of developing manhood he lived the life of a diligent son in a humble village home.*

FEBRUARY 6. LESSON VI. LUKE 2:40-52.

ject unto them: but his mother kept<sup>1</sup> all these sayings in her heart.

52. And Jesus increased<sup>2</sup> in wis-

dom and stature, and in favor with God and man.

<sup>1</sup> Ver. 19. Dan. 7:28. <sup>2</sup> Ver. 40. 1 Sam. 2:26.

51. Was subject unto them. Obedied them; was ready to serve and help them; learned his adopted father's trade, and helped him in his carpenter-work (Mark. 6:3); and as no further mention is made of Joseph, it is probable he died before Jesus began his public ministry, and so he was probably the stay and comfort of his widowed mother. Note, he was subject unto them, — to his *mother*, as well as his father. — *P.* In this willing subjection of Christ, despite his real superiority to his peasant guardians, and in this cheerful abandonment of the congenial life of a student for the uncongenial work of an artisan, is a lesson to the children of our day, who find it difficult to yield, in their fancied superiority, to the wisdom of their parents. — *Abbott.* Kept all these sayings. See last lesson, ver. 19.

52. And Jesus increased. He experienced a fourfold growth, — in stature or age (the Greek word is capable of either translation), in wisdom, in divine approval, and in popular favor. — *Abbott.* In wisdom. With him, as with others, wisdom widened with the years, and came into his human soul through the same channels and by the same processes as into the souls of others. — *Ellicott.* In favor with God. The inner life, hidden from man, was perfectly pure and holy, and received God's approbation. He was, as a man, growing more and more fitted for God's work of saving men. In favor with God and man. There is such a thing as pleasing God without pleasing man, and there is such a thing as pleasing man without pleasing God. Those who "love the praise of men" rather than the approbation of God are always condemned. In the main, one will oftener please than displease man, by always pleasing God. — *S. S. Times.* The boy grew into youth, and the young man into manhood, and the purity and lowliness and unselfish sympathy drew even then the hearts of all men. In that highest instance, as in all lower analogies, men admired holiness till it became aggressive, and then it roused them to an antagonism bitter in proportion to their previous admiration. — *Ellicott.* It was during this time that much of the great work of the second Adam was done. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, without one polluting touch of sin, — this it was which, consummated by the three years of active ministry, by the passion and by the cross, constituted "the obedience of one man," by which many were made righteous. — *Alford.*

*Joseph seems to have died during this period and Jesus engaged in his trade of Carpenter & Mark*

Schaff's *Person of Christ*. Thomas Hughes's *Manliness of Christ*, first three chapters. Geikie and Farrar, and others, on the *Life of Christ*. Foote's *Lectures on Luke*. President T. C. Woolsey's *Religion of the Present and Future*, "The Early Years of Christ." Sermons by F. W. Robertson, second series, "The Early Development of Jesus," and by Frederick Brooks, "The Epiphany of Childhood." For illustrations, see Foster's *Cyclopædia*, Nos. 638, 7, 072.

*As the eldest son in home he had 2/11e family -*

## ILLUSTRATIVE.

I. **Jesus the model child.** — As I stood beside one of the wonderful Aubusson tapestries, woven pictures, — I said to the gentleman in charge, "How is this done?" He showed me a small loom, with a partly finished web upon it, and said that the weaver stands behind his work, with his materials by his side, and above him the picture which he is to copy, exactly thread for thread, and color for color. He cannot vary a thread or a shade without marring his picture. It is a glorious thing for us to have a perfect life for the example by which to form our lives. And we cannot vary a hair-breadth from that example without injuring our lives. — *P.*

II. **Imitating Christ.** — There are two ways of imitating a person; the one making that person our model, the other our example. The first does the exact deeds, lives in the same way, dresses in the same colors, without regard to the differing circumstances; and this always leads to error. The other way is to imbibe the same spirit, to have the same character, and thus do what our example would have done in our circumstances. Almost nothing is said of what things Christ did as a boy, or how he lived, lest we make him only a model. But we are shown his spirit of obedience, and goodness, and growth, that we may take him for our example. — *P.*

*Obedience — 43 Patience, Growth —*

III. How can we in practice copy Jesus? How do you write a copy in your copy-book? By looking constantly at the top line, imitating it in capital letters, small letters, up-strokes, down-strokes, even *stops*. So be always "looking unto Jesus." — *Eugene Stock*.

IV. Increasing in wisdom. — Blow a little air into an air-cushion or a bladder; you see it is quite full. Blow on and on; it is always full, yet always getting larger. Just so the human soul of Jesus, "filled with wisdom." This illustration must be used with great caution, but it is effective if so used. — *Eugene Stock*.

### PRACTICAL.

1. The boy Jesus is the perfect example for children now.
2. His parents trained him to go to religious services, and to study God's word.
3. Parents should set children the example of going to church and sabbath school.
4. The value of great religious gatherings.
5. Ver. 44. Parents should know where their children are.
6. Ver. 46. Children should never go where they are not willing their parents should find them.
7. Those who would increase in wisdom learn all they can from those who are wiser than they.
8. It is good for old and young to study God's word together.
9. Ver. 49. Those who are about their Father's business love to go to their Father's house.
10. Our first business is to find out what our Father's business for us is.
11. Religion makes children obedient to parents, and attractive to all.
12. The better we are, the more God is pleased with us.
13. The characteristics of a good child, — growing, strong, wise, humble, religious, studious, obedient, pleasing to God, attractive to men.

### SUGGESTIONS TO TEACHERS.

This lesson gives a capital opportunity to set before our scholars THE IDEAL CHILD, — *what all children should aim to be*. Let all the lessons be made to impress this example on their minds. The *Illustrative* will aid in this. Vers. 40 and 52 belong together, and the rest of the lesson illustrates these verses. (1) Show *how Jesus must have lived in order to grow strong*, and must have avoided those habits which injure the health. (2) *He gained wisdom*. How? In the same way that we must. (3) The incident in the temple will show *one way of becoming wise*. (4) Impress the *duties of going to church, of obedience to parents, of studying God's word*. (5) Show that *religion makes us pleasing to God, and attractive to men*.

### LESSON VII.—FEBRUARY 13.

#### THE PREACHING OF JOHN THE BAPTIST.—LUKE 3: 7-18.

**TIME.** — The summer and autumn of A. D. 26. Eighteen years after the last lesson. John 30 years old.

**PLACE.** — The wilderness of Judea, the hilly and thinly inhabited region west of the Dead Sea and the lower Jordan. John's ministry extended as far north as Enon, near Salim, two-thirds of the way up the Jordan from the Dead Sea.

**RULERS.** — Tiberius Cæsar, emperor of Rome (15th year from his association with Augustus, 13th as sole ruler). Pontius Pilate, governor of Judea (first year); Herod Antipas, of Galilee (30); Herod Philip, of Perea and the regions beyond Jordan.

**PARALLEL ACCOUNTS.** — Matt. 3: 1-12. Mark 1: 1-8.

**INTERVENING HISTORY.** — Nothing is said of the life of Jesus during the 18 years following his visit to Jerusalem, except that he lived at Nazareth with his parents, obedient, and growing in wisdom and in favor with God and man, and that he learned the carpenter's trade. All we know of the history of John for the 30 years previous to this lesson is contained in one verse (Luke 1: 80): "The child grew, and waxed strong in the spirit, and was in the deserts till the day of his showing unto Israel."

7. Then said he to the multitude that came forth to be baptized of him,<sup>1</sup> O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits<sup>2</sup> wor-

thy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9. And now also the axe is laid

<sup>1</sup> Matt. 3: 7. <sup>2</sup> or, *meet for*.

## INTRODUCTION.

John the Baptist, the son of Zacharias and Elisabeth, a relative of Mary, a Nazarite (Num. 6), came forth from his thirty years' retirement in prayer and meditation. "A rare probably solitary specimen of the ancient Nazarites, like Samson and Samuel, command admiration by his life of ascetic retirement, he had assumed also the prophet's mantle camel's-hair, fastened to the body by a girdle, a dress which of itself recalled the person Elijah." He preached in the wilderness of Judea the baptism of repentance, and prepared the way for the ministry of Jesus. Great crowds came to hear him, and he warned a faithfulness to flee from the wrath to come. — *P.*

## EXPLANATORY.

Then said he to the multitude. John's supernatural birth, his hard, ascetic life, reputation for extraordinary sanctity, and the generally prevailing expectation that a great one was about to appear, were sufficient to attract to him a great multitude every quarter. — *Harvins*. His teaching was intensely practical, painfully heart-chinging, fearlessly downright. And so Pharisee and Sadducee, scribe and soldier, priest and publican, all thronged to listen to his words. — *Farrar*. That came forth to be baptized of him. Why did *they* come? (1) On account of the general excitement and fest; (2) from a secret consciousness that they were not right, and needed to have a purer religion than they had; (3) from curiosity, to learn what was going on. — *P.* Generation of vipers. Offspring, or brood of vipers. The viper was a venomous serpent, equivalent to "serpent." The phrase characterizes them as both deceitful and malicious, and deadly poison to those whom they inoculated with their spirit. — *Alexander*. It was especially addressed to the Pharisees and Sadducees (Matt. 3: 7), who came to be baptized, but not to repent; they were ready for a new ceremonial, but not for a new life. The phrase is perhaps interpreted by John 8: 44, the serpent being a Jewish symbol of the devil: they are characterized as offspring of vipers in contrast with their ancestral pride as descendants of Abraham. — *Abbott*. Before we accuse John of harshness, we should do well remember, first, that love itself can be severe, and that the meek Saviour himself was inexorably so toward hypocrites; and, secondly, that the judgment here announced was inevitable, but only impending over obstinate impenitence, while John earnestly desired that they may yet escape it, and points out the way of safety. — *Lange*. Who hath warned you? What has made you come here, aroused your fears, made you see your danger? An indication of his distrust of the sincerity of their ostensible motives. — *Lange*. Flee. Either in appearance or in reality; the former sense implies rebuke, the latter a demand for more thorough repentance. — *Todd*. Wrath to come. Foretold by Malachi, forerunner of the Messiah (Mal. 3: 2, 4: 5). — *Schaff*. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation. — *Alford*. — The wrath to come means the divine indignation or the punishment that will come on the guilty (1 Thess. 1: 10). — *Barnes*. There was a general expectation of that "wrath to come," which was to be the birth-throe of the coming kingdom. Paganism was marked by hideous excesses. Atheism in belief was followed, as among nations it has always been, by degradation of morals. Iniquity seems to have run its course to the very farthest goal. Crime was universal; and there was no known remedy for the horror and ruin which it was causing in a thousand hearts. — *Farrar*.

8. Bring forth therefore fruits. They were to show in their lives the appropriate results of such a change. And, as fruit is the best evidence of the nature and quality of a tree, so they should thus best evince their sincerity. — *Jacobus*. Worthy of repentance. Adapted to, the proper result of, repentance. The fruits worthy of repentance are the renunciation of formerly-indulged sins, and the performance of formerly-neglected duties. — *Rev. James Foote*. Repentance. Not mere remorse, but conversion and reformation, or turning away from sin and unto God. The Greek word means change of mind or heart.



1. 2. 3. — and the root — stand for all human  
 activities — which the truly repentant will surely bring  
 down now down to the root of their sin.

LUKE 3 : 7-18.

LESSON VII.

• FIRST QUARTER.

unto the root of the trees: <sup>1</sup>every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10. And the people asked him, saying, <sup>2</sup>What shall we do then?

11. He answereth and saith unto

them, <sup>3</sup>He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12. Then <sup>4</sup>came also publicans to be baptized, and said unto him, Master, what shall we do?

<sup>1</sup> Matt. 7 : 19. <sup>2</sup> Acts 2 : 37. <sup>3</sup> Chap. 11 : 41. <sup>4</sup> Cor. 8 : 14. Jas. 2 : 15, 16. <sup>1</sup> John 3 : 17. <sup>4</sup> Matt. 21 : 32. Chap. 7 : 29.

— *Schaff*. For a catalogue of the fruits of the new life see Gal. 5 : 22, 23. <sup>2</sup> Pet. 1 : 5-7. John recognizes as an evidence of a change of heart, not a creed, a ceremony, or a profession, but *fruits worthy of repentance* (compare Matt. 7 : 21-23. John 14 : 21). — *Abbott*. **Begin not to say.** Not merely equivalent to "*Say not*," but "*Do not fancy you may say.*" — *Alford*. **Within yourselves.** In your hearts. **We have Abraham to our father.** Or, *as our father*. The boast seems to have been common, as in John 8 : 33-39, and was connected with the belief that this alone would be enough to insure for every Jew an admission into paradise. Men imitate these Jews who trust in any forms of religion or pious parents or church-going for their hope of salvation. — *Plumptre*. **God is able.** Since God's grace was concerned, it was not dependent on the accident of human birth : God's power could do his pleasure irrespective of this. — *Todd*. **Of these stones.** The pebbles or shingle on the beach of the Jordan. Out of the unlearned and despised fishermen of Galilee he raised up his apostles (John 7 : 48). Out of the hated and outcast Gentiles he built up the new Church, the new Jerusalem. The Head of the corner was itself a "stone which the builders despised" (Matt. 21 : 42). — *Abbott*. He made all that would believe in him to be children of Abraham by faith (Gal. 3 : 7).

9. **And now also.** The present tenses imply the law or habit which now and henceforward in the kingdom of heaven prevails : "from this time it is so." — *Alford*. **Unto the root.** The axe laid unto the root denotes that every thing is ready now for cutting down such as are heartless and fruitless; that the trial shall be of the heart and life. Men cannot hope any longer to stand upon a mere profession or external relation. Men must give substantial and actual evidence of their being Christians, or they will be cut down. — *Jacobus*. The axe at the root of the tree meant *reform, a revolution, repentance or destruction*. The Roman army was being prepared to destroy the Jewish nation. Their own conduct was bringing the ruin near. The axe cut down their tree with its evil fruit in a little more than 40 years after this. The injured body, conscience, memory, are the axe laid at the root of our tree. **Good fruit.** The Beatitudes (Matt. 5 : 3-10), and the fruits of the Spirit (Gal. 5 : 22, 23). **Cast into the fire.** The reference is still to Malachi's prophecy (4 : 1), utterly and terribly destroyed. — *P*.

10. This passage is not the report of a single sermon, but a summary embodying the spirit of John's teaching at this time. After the baptism of Jesus the character of his ministry changed, and he proclaimed the Lamb of God that taketh away the sins of the world (John 1 : 29-36). Now he was not proclaiming the Messiah, but preparing the way for the Messiah : hence the difference between his answer here and that of Jesus in John 6 : 29, and of Paul in Acts 16 : 31, to the question, What shall we do? Theirs was the answer of the New Testament; this was the answer of the last of the Old Testament prophets. Observe the three virtues which John commends : generosity, honesty, justice. — *Abbott*. **What then shall we do?** The question of those whose conscience had been aroused. — *Schaff*.

11. **He that hath two coats.** Two tunics. The inner garment worn next the skin, generally with sleeves, and reaching usually to the knees, sometimes to the ankles. It answered to the modern shirt or chemise. Two tunics indicates but small wealth. Even the poor can spare something for the still poorer. — *Abbott*. The principle is that of unselfishness, which is set forth by our Lord, in the Sermon on the Mount, as *self-denying love*. — *Schaff*. Deeds of justice and charity are the very first fruits of repentance. (See Mic. 6 : 8.) — *Alford*.

12. **Publicans.** This race of men so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the *publicans*, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. — *Alford*. The Talmud classes them with thieves and assassins, and regards their repentance as impossible. — *Wordsworth*.

16 - If Jesus one than John could call sinners  
to repentance, but a great deal mightier one than  
John - is needed to forgive sinners where they have  
repented. Repentance is not in its self salvation -  
FEBRUARY 13. LESSON VII. LUKE 3: 7-18.

13. And he said unto them, <sup>1</sup> Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, <sup>2</sup> Do violence to no man, <sup>3</sup> neither accuse *any* falsely; and be content with your wages.<sup>4</sup>

15. And as the people were <sup>5</sup> in expectation, and all men <sup>6</sup> mused in

their hearts of John, whether he were the Christ, or not;

16. John answered, saying unto *them* all, <sup>7</sup> I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17. Whose fan *is* in his hand, and he will thoroughly purge his floor, and

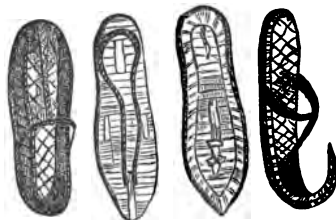
<sup>1</sup> Chap. 19: 8. <sup>2</sup> or, put no man in fear. <sup>3</sup> Exod. 23: 1. Lev. 19: 11. <sup>4</sup> or, allowance. <sup>5</sup> or, in suspense. <sup>6</sup> or, reasoned or debated. <sup>7</sup> Matt. 3: 11.

13. **Exact no more.** Their profit depended on what they could extort from the people. Observe how the mere presence of Christ in the case of one publican (Luke 19:8) secured more than the preaching of John the Baptist required. John demanded only reform in the future: Zaccheus restored the ill-gotten gains of the past. — *Abbott.*

14. **The soldiers likewise.** Armed Jewish police, or Roman soldiers. **Do violence to no one.** In an age when the army looked with contempt on the civilians, and the civil was subordinate to the military power, acts of violence were common. — *Abbott.* **Neither accuse any wrongfully.** Literally, neither be sycophants, i.e., play the spy, be informers, slander, etc. **Be content with your wages.** Mutinies on account of pay were frequent. John did not say, Throw away your arms, and desert your colors; but, Do not abuse your power. — *Schaff.*

15. **As the people were in expectation;** i.e., waiting for a declaration of John respecting himself. Compare the demand, John 1:19-22. **Mused.** Pondered in silence, wondering. **Whether he were the Christ or not.** This shows the deep impression made by John, as well as the general expectation that the Messiah would speedily come. John's humble declaration shows moral greatness. — *Schaff.*

16. **John answered, saying unto them all.** He answered the direct question thus (see John 1:25-27), and also the general inquiry among the people. — *Riddle.* **I indeed baptize you with water.** John's baptism, corresponding with the custom of cleansing by water from legal impurity, and with the baptism of proselytes from heathenism to Judaism, seemed to call upon them to come out from the unbelieving and sinful habits of their age, and to enlist themselves into the company of those who were preparing for the manifestation of the deliverance of Israel. There was a deeper spiritual significance in Christian baptism than in John's baptism. — *Rev. Frederick Meyrick.* **Mightier.** In name, nature, wisdom, power, and aims. An infinite chasm between Christ and his holiest minister. — *Van Doren.* **The latchet of whose shoes.** The latchet was the lace or thong with which the sandal was fastened. — *Alford.* As stockings were not worn, the feet would become soiled; and, when persons entered a house, the sandals were taken off and laid aside, so that the feet might be washed. This was the office of the lowest servants. John, then, by saying, *I am not worthy to bear (to carry away) his sandals*, conveyed this idea: "I am not worthy to be the most menial servant to so distinguished a personage as the Messiah." — *Ripley.* **Baptize you with the Holy Ghost.** Literally, "in." The baptism of the Spirit refers to the inward cleansing in faith, the Holy Spirit being conceived of as the regenerating principle (John 3:1. Acts 1:5). **And with fire.** As fire appeared on the day of Pentecost, when the disciples were baptized with the Holy Ghost, this word probably refers to the purifying influence of the Holy Spirit. — *Riddle.* "There is," says Jerome, "a threefold baptism of fire: (1) the fire of the Holy Ghost, as at Pentecost; (2) the fire of earthly trials; and (3) the fire which at the last shall try every man's work, the great trial which is to test all life and character." While John could only bid them repent, and symbolize their purification by the washing of water, Jesus would really purify them, and give them a new heart by the Holy Spirit, and the fire of divine life and love. — *Abbott.*



SANDALS.

will<sup>1</sup> gather the wheat into his garner ; but the chaff he will burn with fire unquenchable.

18. And many other things in his exhortation preached he unto the people.

<sup>1</sup> Mic. 4 : 12. Matt. 13 : 30.

17. **Whose fan is in his hand.** The fan is not a fan in our sense : it is a broad shovel with which the grain is thrown up to the breeze, so that the wind may carry off the lighter chaff while the heavier grain sinks down clean. *The threshing-floor* is usually a circular area of beaten earth, surrounded by a low bank, very much like the ring prepared for a modern circus exhibition. Into this the cut grain is put, straw and all, and beasts are driven around, drawing a sledge like a Yankee "stone-boat," the bottom of which is thickly studded with flint-stones. — *Professor Isaac Hull in S. S. Times.* Christ's coming necessarily makes a separation between the good and the bad. He is a test of character ; men



WINNOWING FAN.

will either love him or hate him ; they are compelled to decide between goodness and evil, because he brings the choice to them. But the complete and final separation will be manifested at the day of judgment. **Purge.** Cleanse. Separate the good from the bad. **Wheat.** Those who become fit for heaven by believing on him. The good fruit of his work on earth. — *P.* **The garner.** The granary ; usually dry, subterranean vaults, — an emblem, first, of the kingdom of heaven on earth ; and, secondly, of the heavenly inheritance. — *Lange.*

**Chaff.** Impenitent sinners, the refuse, the useless, the harmful, all who refuse to be converted, and made into good wheat. **Fire unquenchable.** Symbolizes, apparently, final and utter destruction. If it referred to any thing material, it would denote cessation of existence : in respect to that which is immaterial and essentially vital, it denotes the loss of all that which can make existence a blessing. The death of the body is annihilation or dissolution ; the death of the soul is deprivation and wretchedness. — *Professor A. C. Kendrick, S. S. Times.*

18. **Many other things.** Other duties, other ways of enforcing repentance and the kingdom of heaven, the two cardinal points of his preaching. "The two great utterances," it has been said, "which he brings from the desert, contain the two capital revelations to which all the preparation of the gospel has been tending, — law and prophecy, denunciation of sin, and promise of pardon." — *Farrar.*

### LIBRARY REFERENCES.

Geikie's *Life of Christ*, chap. 25. Farrar's *Life of Christ*, vol. i., p. 104. On the scene of John's ministry, see Stanley's *Sinai and Palestine*, p. 304. Robertson's *Sermons*, Series 1, p. 145, "The Pharisees and Sadducees at John's Baptism," is excellent. *Sermons* by F. D. Maurice, "Baptism of Repentance ;" by Sydney Smith, "Repentance ;" A. Maclaren, "Baptism in Fire." For illustrations of repentance, see Foster's *Cyclopædia*, Nos. 4,952, 4,962, 4,966, 11,399.

### ILLUSTRATIVE.

I. The great wave of religious excitement produced by the preaching of John had set the whole land in motion. Foulque de Nouilly, the famous monkish preacher of the thirteenth century, whose discourses moved all classes of society, from the highest to the lowest, so that people rushed in crowds from distant countries to hear him, or Whitefield, in the

last century, who stirred the whole nation in his day, help us to realize the sensation produced by John's ministrations. — *Geikie*.

II. The same may be illustrated by the *valley of the dry bones*, in Ezekiel, by the *crusade of the children*, and by almost every revival.

III. **True and false repentance** is illustrated by the examples of Peter and Judas. Also by *real fire*, and a *picture of fire* especially as seen through a magnifying-glass: at a distance they may appear the same; but the picture will not warm you, nor kindle another fire. — *P.*

IV. **John's preaching** is like cutting up the ice in the harbor, blasting it with gunpowder, and making a way for the ships. Christ's baptism of the Holy Spirit is the warm spring sun, which melts the ice away. — *P.*

### PRACTICAL.

1. God raises up special men out of the regular course, to awaken the people.
2. Preachers and teachers must show men the exceeding wickedness and danger of sin.
3. Those that preach to the conscience and heart will have many to hear them.
4. Wrath is sure to come on all who remain in sin.
5. True repentance is always proved by its fruits in the daily life.
6. Teachers cannot save their scholars, but they can lead them to Christ.
7. Pray for the baptism of the Holy Spirit.
8. The Holy Spirit is like fire, comforting and enlightening the heart, and burning up all that is evil.
9. All persons are either wheat or chaff.
10. We can decide which we will be, by the help of Christ.
11. Sinners are called chaff, because useless, injurious.
12. There is no possible way to escape the unquenchable fire, but to cease to be chaff; and no way to enjoy heaven, but by becoming God's good wheat.

### SUGGESTIONS TO TEACHERS.

After *picturing out John's appearance*, and character as he stood preaching in the wilderness, and drawing from the scholars why such multitudes went to hear him, the teacher comes naturally to the *subject of John's preaching*. — **REPENTANCE**. (1) *The need of repentance* is shown by the nature of sin (vipers) and by its danger (wrath, — axe, — fire —). (2) *What is true repentance*, is shown by the fruits he commanded the people to bear. It can be also illustrated by *Peter's true repentance* (Matt. 26: 69-75) contrasted with *Judas's false repentance* (Matt. 27: 1-5). But (3) *all this is to lead to Christ*. Show how *Christ is so superior in cleansing the heart, and producing good fruit*. Notice *John's directness* in pointing out individual sins and duties, and how we must apply the truth to our scholars according to their natures and circumstances. And let them see how they *must choose* to be *wheat or chaff*, and their future must be in accordance with what they are.

### LESSON VIII. — FEBRUARY 20.

#### THE PREACHING OF JESUS. — LUKE 4: 14-21.

**TIME**. — April, A. D. 28; a year and a half after the last lesson. It was at the beginning of the second year of Christ's public ministry. Nearly the whole of his first year's work is passed over in silence by Luke. (NOTE. — Robinson places this in January. But the order of Andrews which is here followed is better. See also *Schaff*. The difference is simply that one thinks these chapters follow Christ's first return to Galilee; the other thinks Jesus was in retirement during the winter, and these events occurred on his return after the April passover. See Andrews's *Life of Christ*.)

**PLACE**. — Nazareth in Galilee, Jesus's early home.

**CONTEMPORARY EVENTS**. — John the Baptist imprisoned in Herod's castle of Machærus, beyond Jordan, in March. He was beheaded about a year after.

**RULERS.** — Tiberius Cæsar, emperor of Rome ; 15th year, or 17th from his association with Augustus. Pontius Pilate, procurator of Judea. Herod Antipas, tetrarch of Galilee.

**INTERVENING HISTORY.** — John had been preaching a few months, when Jesus left his home at Nazareth, and began to prepare for his public ministry. He came to John at Bethabara on the lower Jordan, and was there baptized by him. The year following was spent thus : —

*January*, A. D. 27. — Baptism of Jesus.

*January*, A. D. 27. — The temptation in the wilderness.

*February*, A. D. 27. — Jesus returns to Bethabara, where John bears testimony to him. John 1 : 15-37.

*February*, A. D. 27. — Here Jesus gains his first disciples, Philip, Andrew, and Peter, who belonged in Bethsaida of Galilee, and all return to Galilee. John 1 : 38-51.

*March*, A. D. 27. — Jesus performs his first miracle at Cana. John 2 : 1-11.

*March*, A. D. 27. — Goes to Capernaum for a few days. John 2 : 12, 13.

*April 11-18*, A. D. 27. — Goes to Jerusalem to the first passover of his public ministry.

*April*, A. D. 27. — Drives the money-changers from the temple. John 2 : 14-35.

*April*, A. D. 27. — Conversation with Nicodemus. John 3 : 1-21.

*May to September*, A. D. 27. — Preaching and baptizing in Judea. John 4 : 2.

*Autumn*, A. D. 27. — Driven from Judea by Pharisees, he leaves for Galilee. John 4 : 1-3.

*December*, A. D. 27. — Going through Samaria, he talks with the woman by Jacob's well. John 4 : 4-42. Heals nobleman's son. John 4 : 46-54.

*January to March*, A. D. 28. — Period of retirement in Galilee.

*March 30 to April 5*, A. D. 28. — Attends passover at Jerusalem. Pool of Bethesda. John 5.

*April*, A. D. 28. — Returns to Galilee, preaches, works miracles. Luke 4 : 14. Matt. 4 : 12.

## INTRODUCTION.

After a year of successful preaching, a large portion of it in Judea, Jesus returns to Galilee, where his fame follows him ; and he here enters upon his labors in Galilee, which occupy about half of his whole public ministry. After a time he goes to his early home, and preaches to his old friends and acquaintances in their synagogue.

14. ¶ <sup>1</sup> And Jesus returned <sup>2</sup> in the power of the Spirit into <sup>3</sup> Galilee : and there went out a fame of him through all the region round about.

15. And he taught in their synagogues, being glorified of all.

16. ¶ And he came to <sup>4</sup> Nazareth, where he had been brought up : and,

<sup>1</sup> Matt. 4 : 12. John 4 : 43. <sup>2</sup> Ver. 1. <sup>3</sup> Acts 10 : 37. <sup>4</sup> Matt. 2 : 23 ; 13 : 54. Mark 6 : 1.

## EXPLANATORY.

14. **And Jesus returned.** From Judea to Galilee, the country in which he had been brought up. See Matt. 4 : 12. Mark 1 : 14. **In the power of the Spirit.** Not *through* the power of the Spirit, but full of the Holy Ghost. — *Cook.* In the power of that full anointing of the Spirit for his holy office, which he had received at his baptism, and also implying that this power was used by him in doing mighty works. — *Alford.* Those who are most effective preaching the gospel now, preach it in the power of the Spirit, a power that works in them, and through them to the salvation of men. **Into Galilee.** As the first experimental step in Christ's public ministry, he presented himself as the Son of God, the promised Messiah, among those Jews who claimed to be the pure children of Abraham, at the centre of their religious system, the temple in Jerusalem. Not till they had rejected this special offer of grace to them, and plotted against his life, did he open his wider mission of mercy to the mixed race of the Galileans ; and their position in relation to the Jews of Judea in some sense foreshadows the extension of the gospel to the Gentiles. — *Smith.* **There went out a fame of him.** On account of his wonderful preaching of the gospel, and the miracles he did, so that people came in multitudes not only from Galilee, but from Jerusalem and Decapolis and beyond Jordan, with their sick for him to heal (Matt. 4 : 23-25).

15. **And he taught in their synagogues.** Unlike John, who had lifted up his voice in the wilderness, and waited for converts to come out to him, Jesus went round from village to village, appearing as a worshipper in the synagogues, and availing himself of the customary invitation to speak to the people. We are not told *what* or how much he taught ;

as his custom was,<sup>1</sup> he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto

him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

<sup>1</sup> Acts 13 : 14; 17 : 2.

probably the simple lesson, expounded from the prophets, that "the kingdom of heaven was at hand." — *Smith*. Their *synagogues*. "During the Babylonish exile, when the Jews were shut out from the Holy Land, the want of places for religious meetings, in which the worship of God without sacrifices could be celebrated, must have been painfully felt. Thus synagogues may have originated at that ominous period. When the Jews returned from Babylon, synagogues were planted throughout the country for the purpose of affording opportunities for publicly reading the law, independently of the regular sacrificial services of the temple (Neh. 8 : 1, &c.). At the time of Jesus there was at least one synagogue in every moderately-sized town of Palestine and in the cities of Syria, Asia Minor, and Greece, in which Jews resided (Acts 9 : 2, &c.). Larger towns possessed several synagogues; and it is said that there were no fewer than 460 of them in Jerusalem itself." — *Winer*. The *synagogue* was simply a rectangular hall, with a pillared portico of Grecian architecture, of which the further extremity (where the "sanctuary" was placed) usually pointed toward Jerusalem. On entering, there were seats on one side for the men; on the other, behind a lattice, were seated the women shrouded in their long veils. At one end was the ark of painted wood, which contained the sacred scriptures; and at one side was the elevated seat for the reader or preacher. In the chief seats were the ten or more "men of leisure," or leading elders; and pre-eminent among these the chief of the synagogue. After the prayers two lessons were always read, one from the law and one from the prophets. — *Farrar*. After which an opportunity of making remarks was usually given. *Being glorified of all*; i.e., *being honored by all*. At this time his ministry was simply that of a herald announcing the glad tidings of a coming kingdom; later came the declaration of the truths that it was a spiritual kingdom, wrought out through suffering and self-sacrifice, for the whole human race, — truths unpalatable to Jewish prejudice and pride. — *Abbott*.

16. *Came to Nazareth*. See Lesson VI., "Place." He was now among his friends and acquaintances, men who knew him as a boy, who worked with him, and for whom he may have worked at his trade as a carpenter. *And as his custom was*. "As his custom was," refers to the *whole* of what he did: it is not merely that he had been in the habit of *attending* the synagogues, but of *teaching* in them. (See ver. 15.) It was apparently the first time he had ever so taught in the synagogue at Nazareth. — *Alford*. Corrupt as was the Jewish Church, Christ continued to worship and to preach in the synagogues till he was driven out from them. — *Abbott*. Without attempting to make any changes in the mode of worship. — *Riddle*. *On the sabbath day*. Note that Christ was accustomed to observe the sabbath as a day for religious worship and instruction as well as for rest. — *Abbott*. *Stood up for to read*. The service of the synagogue commenced with praise and prayer; then a portion of the law was read aloud, and after this a portion of the prophets. The reader and congregation, out of respect to God's word, stood while it was read: they sat while the subsequent discourse was delivered. — *Whedon*. As there were no ordained ministers to conduct the services, for the office of priests and Levites at Jerusalem was wholly different, these lessons might not only be read by any competent person who received permission from the ruler of the synagogue, but he was even at liberty to add his own comment. — *Farrar*. The Saviour's rising served as a token that he also wished to make use of this liberty. The public reading of the law had already taken place, and that of the prophets was about to begin. He therefore receives from the hand of the attendant the roll out of which on that day, according to the customary sequence, the lesson was to be read. It was that of Isaiah; and, after he had unrolled this holy book, he finds certainly without seeking, yet not without special higher guidance, the prophetic passage referred to. — *Van Oosterzee*.

17. *The book of the prophet Esaias*; i.e., *Isaiah*. The law, i.e., the pentateuch, was commonly written on one long roll. The other books, in like manner — singly or combined, according to their length, — were written on rolls of parchment, and were unrolled from the cylinder to which they were fastened. Here, it is clear Isaiah formed a roll by itself. — *Ellicott*. I attended the Jewish worship at Jerusalem, and was struck with the accordance of the ceremonies with those mentioned in the New Testament. The sacred roll was brought from the chest or closet where it was kept; it was handed by an attendant to the reader; a portion of it was rehearsed. — *Hackett*.

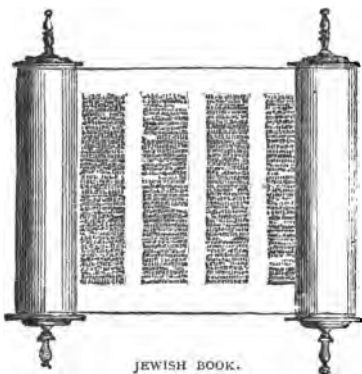
...the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-

18. <sup>1</sup>The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-

hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

<sup>1</sup> Isa. 61: 1.

17, 18. The language of Isaiah here quoted is not by accommodation applied to himself, but was originally employed by Isaiah prophetically of the Messiah. — *Abbott*. The length of the *haptarah* or passage read might be from 3 to 21 verses; but Jesus only read the first and part of the second, stopping short in a spirit of tenderness before the stern expression, "The day of vengeance of our God," so that the gracious words, "The acceptable year of the Lord," might rest last upon their ears, and form the text of his discourse. — *Farrar*. The quotation is from chap. 61: 1-3, and agrees substantially with the Septuagint version. "The meaning of this prophetic citation may be better seen when we remember that it stands in the middle of the third great division of the Book of Isaiah (chaps. 49-66), that, viz., which comprises the prophecies of the person, office, sufferings, triumph, and church of the Messiah; and thus, by implication, announces the fulfilment of all that went before, in Him who then addresses them." — *Alford*.



18. The phrase, **The Spirit of the Lord** (or the Spirit of *Jehovah*) is upon me, refers to the fact that he had been publicly consecrated to his work, by the Holy Spirit descending on him at his baptism, and had been imparted to him without measure to endow him for his great office. — *Barnes*. **Hath anointed me**. By the ceremony of anointing, priests, kings, and prophets were designated to their office. (See *Exod.* 28: 41; 40: 15. 1

*Kings* 19: 16. 1 *Sam.* 10: 1.) Hence the term *anoint* might be used metaphorically to express the circumstance of having been *divinely appointed*, either to an office in general or to a particular duty connected with that office. — *Ripley*. **To preach the gospel to the poor**. Proclaim the good news of salvation and help. In scriptural language "the poor" represent all who are destitute of good necessary to their perfection and happiness, especially those who feel their want, and are disconsolate. — *John Mason*. It includes the literally poor in this world's goods, the afflicted, those who are sinners and exposed to eternal death, those who are subject to calamities from which they cannot save themselves. Those who have the spirit of the gospel will be like Christ, in not despising and neglecting or driving away the poor, the degraded, the Indian, the Chinese, but will seek to elevate them. God has brought them near to the Church on purpose that the gospel may be preached to them. **Heal the broken-hearted**. To give comfort to those who are overwhelmed with sorrow. Christ heals them by his own love, and revealing his Father's love; by immortal life, for which sorrows prepare us; by the promise that all things shall work together for good to those that love him. **To preach**. To sound as with a trumpet (not the same word as the first "preach" in this verse). There is an allusion to the custom that on the first day of the year of jubilee the priests went all through the land announcing with the sound of trumpets the blessings brought by the opening year. — *Godel*. **Deliverance to the captives**. All captives. Witness what is done in prison-reform and breaking the chains of slavery. But chiefly captives to sin and Satan, to evil habits, to fashion, to worldliness, does Christ give deliverance by giving a love and salvation stronger than the chains of sin, and a new heart that loves God's service, and rejoices in freedom. **Sight to the blind**. To those who are spiritually blind, and do not see God and love and heaven and eternal life, and the beauties and comforts of God's word. The eyes of the soul are opened by the gospel. **Liberty**. Only in the gospel is true liberty, freedom from fears of death and punishment, freedom from the chains of sin, the freedom of duties done in love. **Bruised**. The oppressed, crushed, by fears and dangers, conscience and sin.

19. **To preach the acceptable year of the Lord**. An allusion to what was called the year of jubilee (every fiftieth year, *Lev.* 25: 8, &c.), when prisoners were set free, and

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that

were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

the poor recovered their lands. This was typical of the glorious period of gospel deliverance, a period appointed of God to be joyfully hailed by all who looked for redemption in Israel, and "acceptable" also in the sense that the Lord was then graciously to accept all who should come to him for salvation. — *Footc.* Vers. 18 and 19 are to be interpreted both literally and spiritually. Christianity is a gospel to the poor, whom it has elevated by stimulating industry, and by diffusing wealth; it is comfort to the broken-hearted, whom it bids not to sorrow as others who are without hope; it is deliverance to the captives, having abolished slavery throughout Christendom; it is the recovery of sight to the blind, who were special objects of Christ's earthly ministry of mercy; it sets at liberty the bruised, i.e., the oppressed, the religion of the New Testament having been always the precursor of civil liberty and the basis of free institutions. But it is also glad tidings to the poor in spirit (Matt. 5: 3), healing to the contrite in heart (Isa. 66: 2), deliverance to those who are captives unto sin (John 8: 34-36), spiritual sight to the spiritually blind (John 9: 39-41), and freedom from bondage to the yoke of conscience and the law by that freedom wherewith Christ makes free (Gal. 5: 4). — *Abbott.* Impossible, indeed, would it be to find a more admirable text than the Saviour found in turning over the prophetic roll; it is a gospel in brief, the best description of the Christus Consolator. The poor, the prisoners, the blind, are indeed the best representatives of the whole mass of suffering mankind. Freedom, light, healing, — what noble images of the salvation given in Christ! — *Luther.*

20. Closed the book. He rolled it up. The minister. The keeper of the sacred books. Sat down. This did not mean that he had nothing to say, but it showed the contrary; for the custom in the synagogue was to stand in reading the Scripture, and to sit down for explanation of it. This led them to fix their eyes on him in eager expectation. He was to preach now from a text. — *Jacobus.* Eyes were fastened on him. They were too interested not to look intently, and no slight interruption would turn away eyes so fastened by interest and desire. All hearers should so look at the preacher. They hear better, and he preaches better. The man brought up among them was about to address them for the first time: the report from other places had preceded this visit. The passage read was remarkable; and doubtless there was something in the appearance of our Lord, especially under these circumstances, which would command unusual attention. — *Schaff.*

21. He began to say. Implying that the following words are merely the substance of a more expanded discourse which our Lord uttered to that effect. — *Alford.* This day is this scripture fulfilled. By the presence of Jesus the Messiah (the Saviour, the bringer of the new kingdom), speaking to them. Equally apt as an opening sentence, and as the sum of his discourse. There was probably, however, no very definite declaration of his Messiahship. — *Schaff.* It is well to note how Christ began his ministry by preaching the attractive things of the gospel, appealing to love and hope and good; and only toward the close, when the people had rejected the pleasant way of becoming good, did he use his "woes unto you," to impel those who would not be drawn. How much nobler to become a Christian thus attracted by the good, than forced by fear! but, if we will not be drawn, the woes must and will follow close upon us. — *P.* At first the hearers were divided between admiration of the Prophet, and offence at his origin as the son of their humble fellow-townsmen Joseph. But when, foreseeing that they would raise the selfish cry for signs and wonders to glorify his own city, Jesus intimated that he was sent to the Gentiles, such as the Sidonian widow to whom Elijah ministered, and the Syrian leper whom Elisha healed, the prophet's own countrymen being passed over in both cases, then their wonder turned to rage. They dragged him out of the city to cast him from the hill upon which it was built; but he passed unseen from the midst of them, and so escaped. — *Smith.*

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satisfying the Instinct of Liberty." W. Arnot's *Anchor of the Soul*, "The Acceptable Year of the Lord."

### ILLUSTRATIVE.

I. The ordinary great seal of the United States is commonly seen ; but the design for the reverse side I have never seen, except on the outside of some of the postal cars. The design is an unfinished pyramid ; over it is an eye symbolizing God's providence, and the motto, "Annuat cęptis," "He favors what has been begun ;" and, underneath the motto, "Novus ordo seculorum," "A new order of the ages." Much more may Christ's coming and the gospel of his kingdom be called "a new order of the ages," and with him will the world be completed.—P.

II. The year of jubilee, with its restoration of property, and release of prisoners and forgiving of debts, is an excellent illustration of the proclamation of the gospel.

III. That the *gospel is for the poor* is very clearly seen in comparing the advantages of the poor in Christian lands with their condition in all others. In no other lands are the poor so near the rich in advantages. The gospel is for the poor : they can worship in the most expensive buildings. Printing has made Bibles so cheap that the poorest can read them, and learn to read them in free schools which are better than the private schools of the rich. Colleges are endowed so that the poor can have the highest education. Public libraries and galleries of art are open to all. The poor can ride as fast in railroad-cars as the rich, can have their daily papers, can enjoy music and home comforts such as only kings and princes could have a few hundred years ago. Much is yet to be done in carrying out the spirit of the gospel ; but it is well to see what wonders have already been accomplished.—P.

### PRACTICAL.

1. A Western minister once said that he had "found a good deal of religion that would not travel ;" but true religion goes with us everywhere, on travels, in vacations, among strangers.

2. The power of the preacher and teacher is by being "in the power of the Spirit."

3. Ver. 15. We should attend church on Sundays, even if its services be not perfect.

4. Ver. 16. We find the gospel by studying God's word.

5. Ver. 17. We understand the New Testament through the promises, predictions, and divine providence in the Old.

6. Ver. 18. The gospel is especially for the poor, for all who have needs unsatisfied, sorrows uncomforted, sins unforgiven, no hope of heaven.

7. The only plea with Christ is our needs. The greater our need, the more conscious we are of sin, the more helpless we feel, the more ready is he to hear and help.

8. Sin blinds our minds to God and heaven and holiness and eternal life. Christ opens our eyes to see what is truly good.

9. Ver. 20. Good and helpful listeners look intently at the speaker.

10. In all our churches, Sunday schools, and social life, we should practise this gospel to the poor,—be attentive, polite, helpful, and friendly, especially to the poor.

### SUGGESTIONS TO TEACHERS.

The *repentance* of the last lesson leads naturally to the gospel in this. The *subject* to-day is THE GOSPEL. Christ's year's work in Judea, omitted in Luke, leads to the crowded audiences that gather around Jesus at his home in Galilee. His old friends who knew him as a boy, with whom and for whom he worked as a young man, come to hear him ; so that we have (1) *the gospel at home*, and the difficulty of being religious there ; then (2) *the gospel at church*, and (3) *the gospel as promised and foretold in the Old Testament*. Then (4) comes the central truth of the lesson, *what the gospel does for us now*. Illustrate it by the *year of jubilee* (Lev. 25), also by Illustrative, III., above. Show how *Christ now helps* the poor, the sick, the sinful, the lonely, the burdened ; how *sin makes us blind and captives*, and how *Christ gives us sight and liberty*.

## LESSON IX. — FEBRUARY 27, 1881.

## CHRIST HEALING THE SICK. — LUKE 5 : 12-26.

**TIME.** — May or June, A.D. 28. A few weeks after the last lesson. (See note on Time, last lesson.)

**PLACE.** — The leper was healed in one of the towns of Galilee, — the paralytic soon after, at Capernaum, when Jesus had finished his first tour of Galilee. *Galilee* at this time, according to Josephus, was very populous. "The towns are numerous, and the multitude of villages so crowded with men, owing to the fruitfulness of the soil, that the smallest of them contain above 15,000 inhabitants." — *Josephus*. Elsewhere he mentions that there were 204 cities and villages in Galilee, and 3,000,000 inhabitants. — *Andrews*.

**RULERS.** — Tiberius Cæsar, emperor of Rome. Pontius Pilate, procurator of Judea. Herod Antipas, tetrarch of Galilee.

**PARALLEL ACCOUNTS.** — Of the leper. Matt. 8 : 2-4. Mark 1 : 40-45. Of the paralytic, Matt. 9 : 1-8. Mark 2 : 3-12.

**INTERVENING HISTORY.** — Rejected at Nazareth, Jesus comes to Capernaum (where he makes his home). In its neighborhood he gathers about him his former disciples. He calls Andrew, Peter, James, and John, of his former disciples, while fishing upon the lake. On the following sabbath he preaches in the synagogue, and heals the demoniac, and afterward heals the mother of Peter's wife. In the afternoon, after the sun had set, he heals many others. Early the next morning, he rises to pray, and then departs to preach and heal in the adjacent cities and villages. In one of the cities he heals the leper. — *Andrews*.

## CONNECTION.

The first incident of the lesson — the healing of the leper — occurred during Christ's first missionary tour through Galilee, as described in Mark 1 : 21-45. Its apparent connection with the Sermon on the Mount, as given in Matthew, is due to the modern division of the New Testament into chapters. Ver. 1, of chap. 8, properly belongs with the preceding chapter. Most harmonists prefer the order as given in Mark, to that which seems to be implied by Matthew. — *Alford*.

12. ¶ <sup>1</sup> And it came to pass, when he was in a certain city, behold a man full of leprosy ; who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

<sup>1</sup> Matt. 8 : 2. Mark 1 : 40.

## EXPLANATORY.

12. **A certain city.** In Galilee, but what city is unknown. **A man full of leprosy.** An indication that it was an aggravated form of the disease. — *Abbott*. Leprosy signifies smiting, because supposed to be a direct visitation of Heaven. In its worst forms, leprosy is the most terrible of diseases. It began with little specks on the eyelids, and on the palms of the hand, and gradually spread over different parts of the body, bleaching the hair white wherever it showed itself, crusting the affected parts with shining scales, and causing swellings and sores. From the skin it slowly ate its way through the tissues, to the bones and joints and even to the marrow, rotting the whole body piecemeal. The lungs, the organs of speech and hearing, and the eyes, were attacked in turn, till at last consumption or dropsy brought welcome death. The dread of infection kept men aloof from the sufferer, and the law proscribed him, as, above all men, unclean. The disease was hereditary to the fourth generation. No one thus afflicted could remain in a walled town, though he might live in a village. There were different varieties of leprosy, but all were dreaded as the saddest calamity of life. "These four are counted as dead," says the Talmud : "the blind, the leper, the poor, and the childless." — *Geikie*. This disease was specially selected as being the most loathsome and incurable of all, to represent the effect of defilement of sin upon the once pure and holy body of man. — *Alford*. **Seeing Jesus, fell on his face.** In worship, and reverence, and humble petition. As this is the only cure of

13. And he put forth *his* hand, and touched him, saying, I will : be thou clean. And immediately the leprosy departed from him.

14. <sup>1</sup> And he charged him to tell no man : but go, and show thyself to the priest, and offer for thy cleans-

ing<sup>2</sup> according as Moses commanded, for a testimony unto them.

15. But so much the more went there a fame abroad of him : <sup>3</sup> and great multitudes came together to hear, and to be healed by him of their infirmities.

<sup>1</sup> Matt. 8 : 4. <sup>2</sup> Lev. 14 : 4, 10, 21, 22. <sup>3</sup> Matt. 4 : 25. Mark 3 : 7. John 6 : 2.

leprosy recorded by all the three first Evangelists, it was probably the first case of the kind ; and, if so, this leper's faith in the power of Christ must have been formed in him by what he had heard of his other cures. And how striking a faith is it !—*F. and B.* If thou wilt, thou canst make me clean. Observe that the prayer is not for a spiritual benefit, but for a temporal blessing, which Christ may refuse to impart, and which must always be asked for subject to the higher will of God. In this the leper's prayer is a model in spirit for us.—*Abbott.*

13. He put forth his hand, and touched him. The hand of Jesus was not polluted by touching the leper's body, but the leper's whole body was cleansed by the touch of that holy hand. It was even thus that he touched our sinful human nature, and yet remained without spot of sin.—*Farrar.* The same almighty power, which suspends natural laws, supersedes ceremonial laws.—*Alford.* I will : be thou clean. Contrast with this assumption of power to heal, Moses' prayer for the healing of Miriam (Num. 12 : 13).—What our own language gives us here so forcibly in five words, is given by the original Greek in two, which probably could not with equal force be rendered into any modern language.—*Dean Howson.* How can any one doubt Christ's willingness now, since he has died for sinners ? How promptly he replied—as much as to say, If that be your only doubt, you may at once be satisfied,—“I will.” He has revealed his gracious will to us in the gospel. Our doubts are met beforehand. Our petitions are answered here in his very words. He now commands us to be healed and saved.—*Jacobus.* Be thou clean. The leper's prayer is not, Make me well ; but, Make me *clean* : take away the shame and the moral pollution of this disease. Immediately. Mark says, “As soon as he had spoken.” There was no room for mistake or for the operation of natural causes. The leper was “full of leprosy,” and was cured “immediately.”—*Abbott.* The leprosy departed from him. A change passed over him. He knew that his leprosy had passed from him ; and he stood up cleansed, enfranchised, restored to his family and friends, and to all the blessings of social life.—*Kittó.*

14. He charged him to tell no man. Either (1) these words were a moral admonition, having respect to the state of the man (“teaching him not to boast and seek admiration,” as Chrysostom), for the injunction to silence was not our Lord's uniform practice (see Mark 5 : 9) ; or (2) they were a cautionary admonition, only binding till he should have shown himself to the priest, in order to avoid delay in this necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests ; or, (3) which I believe to be the true view, our Lord almost uniformly repressed the fame of his miracles, for the reason given in ch. 12 : 15-21, that he might be known as the Messiah, not by wonder-working power, but by the great result of his work upon earth. (See ch. 12 : 16-19.)—*Alford.* Show thyself to the priest. (See Lev. 14 : 1-32.) The design was evidently to prevent any suspicion as to the validity of the cure, by having the attestation of those recognized authorities who were enemies to him.—*Thomas, Genius of the Gospels.* For a testimony unto them ; i.e., unto the people that thou art healed.—*Meyer.* It being the business of the priest to pronounce the man clean, or unclean, his pronouncing him clean, and offering the sacrifices for him, would be a testimony, or public declaration to all that the cure had indeed been performed.—*Footé.*

15. So much the more went there a fame abroad of him. The cause Mark gives (chap. 1 : 45) ; the delivered one forgets the injunction. Thankful joy makes silence impossible for him.—*Lange.* His rashness was productive of much inconvenience ; for Mark says the people began to throng to Christ, “inasmuch that he could no more openly enter into the city.”—*Footé.* Multitudes came to hear, and to be healed. His meekness and prudence prevented in a great degree the bad consequences which might have been apprehended from such crowds ; and his grace and power took occasion to to bring good out of the evil, by healing multitudes of their bodily distempers, and savingly instructing some in the knowledge of the kingdom of God.—*Footé.*

16. ¶ <sup>1</sup> And he withdrew himself into the wilderness, and prayed.

17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was *present* to heal them.

18. ¶ <sup>2</sup> And, behold, men brought

in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

<sup>1</sup> Matt. 14 : 23. Mark 6 : 46. <sup>2</sup> Matt. 9 : 2. Mark 2 : 3.

16. He withdrew himself into the wilderness. Literally, *into the wildernesses*, agreeing with St. Mark's "in desert places," now in one part, now in another, of the uncultivated country. — *Ellicott*. Even Jesus needed periods of retirement and prayer. No merely active life, however useful, can be as useful without times of restful communion with God. — *P*. This wonderful cure, for leprosy was deemed incurable, made the people to throng him in such crowds, that he could no more enter into any city. He was obliged to retire to the desert or uninhabited places to avoid them; but even there they gathered to him from every quarter. — *Andrews*.

17-26. The healing of the paralytic. This miracle was wrought at Capernaum, where Jesus went soon after the healing of the leper. — *P*. The order of Mark is plainly the right one. — *Andrews*.

17. It came to pass on a certain day. Probably referring, but very indefinitely, to the preaching tour of chap. 4 : 44. — *Schaff*. As he was teaching. In some house, and surrounded by a great multitude. Pharisees and doctors of the law. Or, scribes, as in Matthew and Mark. They had apparently come to see how the new teacher who had so startled them at Jerusalem was carrying on his work in Galilee, and as far as they could to hinder it. — *Ellicott*. The *scribes* or *rabbis* were the heads of the nation in the widest sense; for the religion of the people was also their politics. They were the theologians, the jurists, the legislators, the politicians, and, indeed, the soul, of Israel. — *Geikie*. Was present to heal them. If we retain the plural pronoun, it must be taken generally as meaning those who sought healing. The better MSS., however, give the singular; and then it must be taken, "the power of the Lord (i.e., of God) was present for his (work of) healing." — *Ellicott*.

18. Taken with a palsy. *Palsy-stricken*. Palsy, or paralysis, is a disorder which deprives the limbs of sensation or motion or both; not usually very painful. — *McClintock and Strong's Cyclopædia*. In a bed. Which was probably a simple mattress or even blanket, such as was often used to sleep on in the open air, as on the housetop in the hot nights. — *Abbott*.

19. Let him down through the tiling. The houses of Capernaum, as is evident from the ruins, were like those of modern villages in this same region, low, *very low*, with flat roofs reached by a stairway from the yard or court. Jesus probably stood in the open *lewan*, or interior court, and the crowd were around and in front of him. Those who carried the paralytic, not being able "to come at him for the press," ascended to the roof, removed so much of it as was necessary, and let down their patient through the aperture. Examine one of these houses, and you see at once that the thing is natural, and easy to be accomplished. The roof is only a few feet high (made of beams three feet apart, covered with bushes, mortar, and a coating of earth), and by stooping down and holding the corners of the couch — merely a thickly-padded quilt, as at present in this region — they could let down the sick man without any apparatus of ropes or cords to assist them. And thus, I suppose, they did. The whole affair was the extemporaneous device of plain peasants, accustomed to open their roofs, and let down grain, straw, and other articles, as they still do in this country. I have often seen it done, and done it myself to houses in Lebanon. I have the impression, however, that the covering, at least of the *lewan*, was not made of earth, but of coarse matting . . . or boards . . . or stone slabs that could be quickly removed. — *Thomson's Land and Book*.

20. Their faith. It was alike their faith and his which the Lord saw and rewarded. And this faith, as in the case of all whom he healed, was *not as yet the reception of any certain doctrines*, but a deep sense of need, and of Christ as the one who only could meet that need. — *Trench*. Why require faith? To adumbrate the great truth, that an earnest will

20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21. <sup>1</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? <sup>2</sup> Who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23. Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

<sup>1</sup> Matt. 9 : 3. Mark 2 : 6, 7. <sup>2</sup> Ps. 32 : 5. Isa. 43 : 25.

directed to Christ is an essential condition of spiritual healing. — *Genius of the Gospels*. Thy sins are forgiven. He saw into the moral condition of the sick man, and knew how it came that this paralysis was really the punishment of his special sins (probably of sensuality). Accordingly he first of all promises forgiveness as being the moral condition necessary to the healing of the body, and then, having by forgiveness removed the hinderance, he proceeds to impart that healing itself by an exercise of his supernatural power. — *Meyer*.

21. **Blasphemies.** The sin of blasphemy is committed when what is unworthy of God is ascribed to him, when what is due to him is withholden, and when what exclusively belongs to God is applied to those who have no right to it. — *Bengel*. Who can forgive sins but God alone? His words meant nothing, except they meant that God forgave the man. The scribes were right when they said that none could forgive sins but God; that is, in the full sense in which forgiveness is still needed by every human being should all his fellows whom he has injured have forgiven him already. — *McDonald*. No one can forgive sin except the person against whom the sin is committed. Christ, in forgiving the man, assumed to be God. — *P.*

22. **When Jesus perceived their thoughts.** The power to discover the thoughts and intentions of others was a characteristic mark of the expected Messiah. — *Meyer*.

23. **Whether is easier . . . Thy sins be forgiven thee?** Observe: Christ does not say, Whether is easier to forgive sins, or to heal, but *to say*, Thy sins be forgiven, or *to say*, Arise and walk; that is, Which claim is easiest made and easiest proved good? The latter claim is the harder, because it can at once be tested; therefore I make that, prove my right to make it, and so prove my right to forgive sins. — *Abbott*.

24. **The Son of man; i.e., the Messiah.** The term, *Son of man*, when used in the Gospels, always refers to Christ, and generally, if not always, to him as Messiah. — *Abbott*. Christ must be *Son of man*, to reach human hearts, as well as *Son of God*, to lift them to heaven. — *P.* **Hath power upon earth to forgive sins.** To exercise the function of forgiveness of sins upon the earth; i.e., that ye may know that this is the Messiah's earthly mission. And here, as everywhere in the New Testament, forgiveness of sins is really the remission or putting away of sin as well as of its punishment. Only he who has power to do the one, has authority to do the other. — *Abbott*. **Arise, take up thy couch.** Thus showing his faith, and acceptance of forgiveness and healing.

26. **Glorified God.** All true, good deeds honor God, not us. Of this whole incident it may be remarked, (1) that it strikingly illustrates the difference in spiritual authority between Christ and his apostles, none of whom assumed to forgive sins; (2) that it affords a test for all claims by a hierarchy to pardon sin, or authoritatively to promise absolution of sin; if they possessed power to absolve from sin, they should be able, as Christ, to relieve from the temporal consequences of sin; (3) that it illustrates the gentleness of Christ in his language of re-assurance to the sick, "Be of good cheer;" (4) that it may be regarded as an enacted parable of sin and redemption. The paralytic typifies the sinner, by his original helplessness (Isa. 40 : 30. John 6 : 44; 15 : 5); faith, by his earnestness to come to Christ in spite of obstacle (Ps. 25 : 15; 86 : 2, 7); a common Christian experience, by the delay he suffers between his repentance and faith, and his cure (Jas. 5 : 7, 8); and the power of divine grace, in the ability to obey Christ's command, received in the very attempt to comply with it (Phil. 4 : 13). — *Abbott*.

## LIBRARY REFERENCES.

The best book on the order of events is Andrews's *Life of Christ*. On "Leprosy," see Trench on *Miracles*; *Bible Commentary*, on "Leviticus;" Thomson's *Land and Book*, vol. ii., pp. 516. *Biblical Treasury*, i., 256; Bush's *Illustrations of Scripture*, 73, 74. On Eastern houses, see *Land and Book*, vol. ii., pp. 6-8; Miss Rogers's *Domestic Life in Palestine*, p. 47; the *Genius of the Gospel*, pp. 97-101. Howson on *The Miracles*, i., 179; McDonald on *The Miracles*, p. 145; *Sermons* by F. W. Robertson, series 3, "Absolution;" by D. L. Moody, "Faith," ver. 20; R. C. Trench, *Westminster Sermons*; Spurgeon, series 9, "Carried by four."

## ILLUSTRATIVE.

I. **The Leprosy.**—Wandering a little way outside the walls of the city, we came upon the dwellings of the lepers. The place is separated from all other human habitations, and consists of a rude court or enclosure, containing about twenty huts or kennels. At the sound of our voices and footsteps, the lepers came out into the sunlight, clamoring, with most unearthly sounds, for charity. Death was visibly eating them away. Some were of a liver color, others white as snow,—all deformed. Handless arms were held out to us; half-consumed limbs were obtruded; countenances wofully defaced and eyeless were turned up to us; and cries came out from palateless mouths that were wildly imploring and inhuman. The old law, which prohibited the leper from touching or drawing near to a clean person, was scrupulously regarded by them; so that, even when they begged, they stretched out to us little iron cups into which we might drop our alms. As we looked on those rotting wrecks of humanity, we saw, with deepened impression, with what instructive fitness leprosy has been employed in Scripture as the emblem of sin,—hereditary, contagious, ever tending to increase, and incurable except by the power of God.—*A. Thomson*.

II. How helpless man is to save himself from the disease of sin, may be illustrated by Eschylus' "Prometheus Bound;" by Virgil's Laocoön with his sons in the coils of the great serpent (Book II.), of which statues may be seen in most art-galleries; by the young man in Paris, who was examining a guillotine, and, from curiosity, lay down on the plank under the knife, and found himself fastened there, unable to escape without aid from others.—*P.*

III. **Whether is easier, &c.** "It would be easier for a man, equally ignorant of the French and Chinese languages, to claim to know the last than the first. Not that the language itself is easier, but that, in the one case, multitudes could disprove his claim; in the other, hardly a scholar or two in the land."—*Trench*.

## PRACTICAL.

1. Sin is like leprosy, — incurable, loathsome, contagious, hereditary, painful, all-pervasive, from small beginnings.
2. The only hope of the sinner is to go to Jesus Christ.
3. There are no diseases of body or soul beyond the power of Christ to cure.
4. True faith always says, "if thou wilt," for all earthly blessings; but we know God does will to save us from sin.
5. Ver. 14. "Christ's curative results will bear the scrutiny of his most intelligent and inveterate enemies," — *Thomas*.
6. Ver. 16. Every one, like Christ, needs seasons of retirement and prayer. Spiritual growth comes from activity and restful communion with God.
7. Ver. 18. Sin is like the palsy, in rendering men helpless, inactive, dead to spiritual things.
8. We should take great pains to lead our friends to Christ.
9. Ver. 19. Never give way to obstacles that seem to keep them from Christ.
10. The first need of most that are wretched is a moral cure, — forgiveness of sins, and a new heart. Then the healing of the body will be permanent, and the heavenly spirit will triumph over bodily infirmity.
11. Vers. 23, 24. Christ proves that he can perform his promises of heaven and eternal life, by actually performing those whose fulfilment we can see and feel now.
12. Ver. 25. When we are ready to obey, Christ gives us strength to obey.

## SUGGESTIONS TO TEACHERS.

Last sabbath we had the general effects of the gospel; here we have two examples of its power, showing forth CHRIST AS THE GREAT PHYSICIAN, healing both *body* and *soul*.

It may be well to compare the cases together all through the lesson. (1) Here are *two types of sin*,—the *leprosy*, and the *palsy* (see Practical, I, 7, and Illustrative, I.); (2) *two different degrees in which men would feel their helplessness and need* (see Illustrative, II.); (3) then there are *two ways of coming to Christ*; (4) *two forms of faith*,—that of the sick, and of friends; (5) *two methods of cure*; and (6) *two ways of accepting and acknowledging the cure*. God works in various ways to save men,—all of them good.

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LESSON X. — MARCH 6.

WITNESS OF JESUS TO JOHN. — LUKE 7: 19-28.

**TIME.** — Summer, A. D. 28; a few weeks after the last lesson.

**PLACE.** — Galilee. The exact place is uncertain; perhaps Nain, possibly Capernaum.

**RULERS.** — Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee.

**PARALLEL ACCOUNT.** — Matt. 11: 1-15.

**INTERVENING EVENTS.** — After the healing of the paralytic, Jesus leaves Capernaum, and goes to the seaside, and there teaches. Afterwards, walking on the shore, he sees Matthew (Levi) the publican, sitting at the receipt of custom, whom he calls. (See Mark 2: 13, 14. Matt. 9: 9. Luke 5: 27, 28.) He chooses his disciples, and preaches the Sermon on the Mount (Horns of Hattin), heals the centurion's servant at Capernaum, journeys to Nain, where he raises the widow's son: and then follow the incidents of the lesson.

INTRODUCTION.

In March, some four months previous to this lesson, John the Baptist had been imprisoned by Herod in the castle of Machærus in the land of Moab, north-east of the Dead Sea. His ministry had been but two years long, and he was superseded by another. In the dreary, damp dungeon, under brutal keepers, weary, disheartened, like Elijah, he heard of Jesus' wondrous words of love, and wondered if there were none for him. The Messiah was "to open prison doors, and set the captives free." If Jesus was the Messiah, would he not set his captive friend free? He did wondrous works for strangers: could he do none for him? Hearing of these wondrous words and works, he sends disciples to Jesus to inquire. He goes to the right place, in the right way, to solve his doubts.

19. ¶ And John calling *unto him* | Jesus, saying, Art thou he that should  
two of his disciples sent *them* to | come? or look we for another?

EXPLANATORY.

19. John. In prison. Calling unto him two of his disciples. This shows that the imprisonment did not shut him out from intercourse with his followers. — *Schaff*. His disciples came and went, brought him news from the outer world, and told him of the preaching of the kingdom that had begun in Galilee, perhaps shared his imprisonment in turn, listened to his instructions, and went forth on messages connected with his great work. — *Geikie*. Art thou he that should come? "The coming One," i.e., the Messiah. We cannot assume that John doubted respecting the person of the Lord, nor that he asked this question for the sake of his disciples alone, or that he would in this way even from his prison offer yet a last public homage to the Lord. Not the Saviour's person, but his mode of action, is to John a riddle. Matters move too slowly for him, especially as he himself is now condemned to involuntary inactivity. In vain does he wait for a speedy and public declaration of the Lord in respect to his Messianic dignity. It annoys him that the Saviour speaks more by deeds than by words, since these deeds, moreover, are not miracles of punishment, like those of the old prophets, but benefits, which perhaps did not so well correspond with the expectation which he had formed to himself of the Lord of the threshing-floor with his fan in his hands. Certainly it must from his point of view have surprised him that the Saviour as yet appeared more in a prophetic than in a properly kingly character. So far, but only so far, can we speak of a doubt, a temptation

186 —  
 testimony. 2. The Messiahship of Jesus — that had been  
 given him by the methods of the Saviour's work —  
 MARCH 6. LESSON X. LUKE 7: 19-28.  
 Tumbling block to his faith —, even John was

20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21. And in that same hour, he cured many of their infirmities and plagues,

and of evil spirits; and unto many that were blind he gave sight.

22. <sup>1</sup> Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; <sup>2</sup> how that the blind see, the lame walk, the lepers are cleansed,

<sup>1</sup> Matt. 11: 4. <sup>2</sup> Isa. 35: 5.

of the faith, of the imprisoned Baptist. Elijah the Tishbite, whose image he bore, had also known hours of abandonment and anguish of soul in his own experience. Why should a soul like that of the Baptist have only had its Tabor heights, and not also its Gethsemane depths? — *Lange*. (See Illustrative, I.) John's discouragement was caused partly, 1. By physical sufferings in a dark, sickly dungeon; 2. Re-action from high endeavors; 3. By the strangeness of God's dealings with him (failure and neglect); 4. By narrowness of outlook within dungeon-walls, and emphasizing his own sufferings. Or look we for another? Art thou the Messiah long prophesied, for whom we have looked; or are we still to look for the fulfilling of those prophecies in the coming of another? This is the common question of all dispirited and discouraged Christians. Has the Lord Jesus really come to me, or am I to look for some other experience of his coming? — *Abbott*. The question of John is nothing else than the prayer, "Lord, I believe; help thou mine unbelief." And this prayer is answered by our gracious Lord. — *Olshausen*.

21. He cured many of their infirmities. The statement of the facts is peculiar to St. Luke, and obviously adds much force to our Lord's answer. He pointed to what was passing before the eyes of the questioners. — *Ellicott*. Plagues. Literally, "scourges," various maladies. — *P*. Evil spirits. Observe that St. Luke, himself a physician, distinguishes between the *diseased* and the *possessed*. — *Alford*. Blind. Luke also with peculiar emphasis designates the recovery of the blind as a gracious gift of the Lord. — *Lange*.

22. Tell John what things ye have seen and heard. Christ contents himself with simply pointing to such works done by him as the Baptist could not fail to recognize as a fulfilment of those prophecies of Isaiah (Isa. 61: 1), in which the days and doings of the Messiah were described. — *Hanna*. Observe, Christ makes no direct answer, affords no peculiar evidence, but leaves his faith to rest on the common evidence on which the faith of all the disciples is built. So Christ solves our doubts by pointing to those evidences of Christianity which are open to all. — *Abbott*. It is not new promises that we need, but new light on the old; not a new Bible, but new views on that which we have; not new evidences, but to see how many and great are the old. — *P*. The blind see, the lame walk. As the article is wanting in each of these clauses, the sense would be better perceived by the English reader thus, though scarcely tuneful enough: "Blind persons are seeing, lame people are walking, leprous persons are getting cleansed, deaf people are hearing, dead persons are being raised." — *D. Brown*. This is the principal, if not the only place in the New Testament, in which Jesus Christ employs the argument from miracles directly in support of his mission; and it is to be noticed that he refers to them, not to convince an opponent, but to strengthen the faltering faith of a friend. The argument is as potent now as it was in the time of Christ; namely, the healing and evangelizing power of the gospel of Christ, not as it is reported to us from the past, but as *we do hear and see its beneficent effects now*. — *Abbott*. To the poor. — The language embraces the poor in heart-life, all who suffer heart-hunger, the meek, the broken-hearted, the captives, the bound. — *Abbott*. The gospel is preached. The poor are evangelized. — *Alford*. The preaching of the gospel is intentionally placed at the end; it is the characteristic feature of the Messianic work, as it was being accomplished by Jesus, in opposition to the idea which John had formed of it. — *Godel*. Stier remarks the coupling of these miracles ("the dead are raised," "to the poor the gospel is preached") together, and observes that with "the dead are raised" this is united as being a thing hitherto unheard of, and strange. — *Alford*. Only a Saviour for the poor could be the Saviour of all men, the true Messiah that would save the world from sin. — Suppose the Messiah had presented himself surrounded by the pomp and parade of a powerful temporal prince, sustaining earthly dignity and splendor: it is certain that it would have had a tendency to cherish in the people as a nation and as individuals the bad principles of pride and ambition. It would have induced the desire in all hearts to elevate themselves as nearly as possible to his temporal condition. Instead of

preserved with the 61 common Jewish opinion.  
 that the Messiah was a man of peace and righteousness —  
 even wrong — and — in the end —  
 its glory —



2. Who do you shall not be caused to stumble —  
 3. not the clothes of my apparent progress —  
 the unexpected nature of my work above a  
 Luke 7: 19-28. LESSON X. FIRST QUARTER.  
 Stumbling Block to our Lord's confidence

the deaf hear, the dead are raised,<sup>1</sup> to the poor the gospel is preached.

23. And blessed is he, whosoever shall not be offended in me.

24. ¶<sup>2</sup> And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wil-

derness for to see? A reed shaken with the wind?

25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out for to

<sup>1</sup> Chap. 4: 18. <sup>2</sup> Matt. 11: 7.

causing those already elevated to fellowship and benefit the worthy poor, it would have caused them to have no sympathy for any of the human family in low estate, because theirs was a condition opposite to that assumed by the great model which they loved and admired. The circumstances of the Messiah would have deepened the dejection of the poor, and would hinder their approach to, and fellowship with, the heaven-sent Instructor. — *Condensed from Walker's Philosophy of the Plan of Salvation.*

23. Blessed . . . whosoever shall not be offended (stumble as over an obstacle) in me. Blessed is he who shall understand the work I now do, so as not to stumble at it. — *Andrews*. Not come to entertain false views of me, so as to have ceased to believe in me. — *Meyer*. Christ was bringing the kingdom of the Messiah in such a different way from what they expected, — a spiritual, and not a temporal kingdom; for the poor, and not for the great; silently, and not with great pomp and parade, — that many would not believe the kingdom was coming at all, and so would stumble at his methods and person. — *P.*

24. He began to speak. Our Lord had answered the question of John's disciples by an appeal to their own senses. He now replies to the *thoughts* of the multitude concerning John. They might imagine from John's message, and the words in which it was delivered, that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was. Not an inconstant and vacillating man, but a man of inflexible resolution and invincible courage. Not a man of effeminate temper; not a sycophant who would flatter for hope of gain. No: his rigorous fare, his simple garb, the very place in which you found him, refute this notion. — *Wordsworth*. What went ye out into the wilderness for to see? Referring to John's early ministry, when it is said Jerusalem and all Judea and all the region beyond Jordan went out to him. (Matt. 3: 5.) — *P.* The three questions may refer to three classes of people: (1) the merely inquisitive, (2) the worldly and self-seeking, (3) the sincere inquirers. — *Eugene Stock*. A reed shaken by the wind? The reed of Egypt and Palestine is a very tall cane, growing twelve feet high, with a magnificent panicle of blossom at the top, and so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position. It grows in great canebrakes in many parts of Palestine, especially on the west side of the Dead Sea, where, nourished by the warm springs, it lines the shore for several miles with an impenetrable fringe — the lair of wild boars and leopards — to the exclusion of all other vegetation. On the banks of the Jordan it occurs in great patches, but is not so lofty. — *Tristram*. In Scripture the reed is the emblem of weakness. (2 Kings 18: 21. Isa. 42: 3.) — *Abbott*. No pliant reed, that would bend before the wind of adversity: no dainty courtier, to fear a king's frown or a queen's hatred. No! he was the very Elijah predicted by the prophets as the Messiah's herald. — *Smith*. "So far from being a reed, shaken by the wind of popular opinion, John was a rock, which stood unmoved though beaten by storms of suffering." — *Wordsworth*.

25. A man clothed in soft raiment? Luxurious or gorgeous clothing — a sign of an effeminate and voluptuous nature. — Contrast this with the garb of John as described Matt. 3: 4. Such an one in soft raiment might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of kings, but not as the stern rebuker of tyrants, and languishing in their fortress dungeons. — *Alford*. They which are gorgeously apparelled. Such forms of selfishness were common among the house of Herod and their followers. So Josephus describes the "royal apparel" of Agrippa (Acts 12: 21) as glittering with gold and silver tissues. — *Ellicott*.

26. A prophet? All the people regarded John as a prophet. Jesus thus appealed to their public recognition of his character. More than a prophet. More, — because himself the object of prophecy; because the last in the succession of the prophets and the clearest in his prophecies of the coming king; because he pointed out the Messiah whom

by the time 62 words - the ability of  
 the human mind and the world's temptation -  
 the human mind is so weak that it is easily  
 tempted to do evil and to triumph

MARCH 6.

LESSON X.

LUKE 7: 19-28.

see? A prophet? Yea, I say unto you, and much more than a prophet.

27. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

<sup>1</sup> Mal. 3: 1.

others only foretold, and saw Him whom kings and prophets desired to see, and chiefest of all because he was a forerunner as well as a prophet. — *Abbott*. Of whom it is written. (Mal. 3: 1.) Behold, I send my messenger before thy face, &c. An allusion to one who went before an Eastern monarch to remove all obstacles out of his way. See Lessons III. and VII. of this quarter. Jesus gives an argument here in proof that he himself is the Messiah, for John is the Elijah promised. — John's mission was fulfilled when he had led men to Christ. Therefore his life was a success, and probably all the more a success by his martyrdom; for when the building is completed by the aid of scaffolding, that scaffolding, once a help, would become a hinderance if it remained. Its perfect success depends on its being taken away. — *P*.

28. Born of women. Among mankind in general. Christ was born of a woman (Gal. 4: 4); but this differs from the phrase here used, as "Son of man" does from "men." A greater. No one, patriarch or prophet, king or priest, was greater; for John was the forerunner of Christ. Relation to Christ is the true measure of greatness. — *Schaff*. Least in the kingdom of God; i.e., the least of the greatest is greater than the greatest of the least. — *Maldonatus*. It does not mean greater in personal character, nor in eternal condition, but in present privilege, prerogative, station, as the least child is greater than the highest servant. John was a servant, we are sons, of God. There is a significance, too, in the language used here, "born of women." Whoever enters the kingdom of heaven is born of the Holy Ghost. — *Abbott*. John, the nearest to the King and kingdom, but never having himself entered — these in the kingdom; he the friend of the bridegroom — they, however weak and unworthy, his body and his spouse. — *Alford*.

## LIBRARY REFERENCES.

On John's imprisonment, see Farrar's *Life of Christ*, chap. 20, and Geikie's *Life of Christ*, chap. 26. On the Christ as the Saviour of the poor, see Walker's *Philosophy of the Plan of Salvation*. *The Ministry of Reconciliation*, by J. B. Johnston, "The gospel preached to the poor." *Sermons* by G. W. Bethune and J. M. Mason. *National Preacher*, Nos. 1, 18, "Associated Charities," will give an idea of the great proof of Christianity from what it is doing.

## ILLUSTRATIVE.

I. Josephus tells us that this prison was the fortress of Machærus, or Makor, a strong and gloomy castle, built by Alexander Jannæus, and strengthened by Herod the Great — on the borders of the desert, to the north of the Dead Sea, and on the frontiers of Arabia. We know enough of solitary castles and Eastern dungeons to realize what horrors must have been involved for any man in such an imprisonment; what possibilities of agonizing torture, what daily risk of a violent and unknown death. How often in the world's history have even the most generous and dauntless spirits been crushed and effeminated by such hopeless captivity! When the first noble rage, or heroic resignation, is over; when the iron-hearted endurance is corroded by forced inactivity and maddening solitude; when the great heart is cowed by the physical lassitude and despair of a life left to rot away in the lonely darkness, — who can be answerable for the level of depression to which he may sink? Savonarola, and Jerome of Prague, and Luther were men whose courage, like that of the Baptist, had enabled them to stand unquailing before angry councils and threatening kings: will any one, in forming an estimate of their goodness and their greatness, add one shade of condemnation because of the wavering of the first and of the second in the prison-cells of Florence and Constance, or the fantasies of incipient madness which agitated, in the castle of Wartburg, the ardent spirit of the third? And yet to St. John Baptist, imprisonment must have been a deadlier thing than even to Luther. The course of the greatest of prophets had been brief and tragical, — a sad calendar of disaster and eclipse. His influence had paled like a star before sunrise. He seemed to be neglected not only by God above, but by the living Son of God on earth. John was pining in Herod's prison while

*John was pining in Herod's prison while*

*stands higher than the spiritual prerogative  
has access to richer spiritual influences and has  
or will have more spiritual enlightenment*

LUKE 7:36-50.

LESSON XI.

FIRST QUARTER.

Jesus, in the glad simplicity of his early Galilæan ministry, was preaching to rejoicing multitudes among the mountain lilies or from the waves of the pleasant lake. Oh! why did his Father in heaven and his Friend on earth suffer him to languish in this soul-clouding misery? Had not his life been innocent? had not his ministry been faithful? had not his testimony been true? Oh! why did not He, to whom he had borne witness beyond Jordan, call down fire from heaven to shatter those foul and guilty towers? Among so many miracles, might not *one* be spared to the unhappy kinsman who had gone before his face to prepare his way before him? Among so many words of mercy and tenderness, might not *some* be vouched to him who had uttered that voice in the wilderness? — *Farrar*.

II. Such seasons of discouragement had been felt by Moses (Exod. 17:4); by David (Ps. 10:1); by Elijah (1 Kings 19:10); by Jeremiah (Jer. 12:1, 2. Lam. 3). So Bunyan's Pilgrim in castle of Giant Despair. Note how he found his way out by the *key of the promises*, which he had with him all the time, but forgot to use.

III. *Christianity to-day, as in Christ's time*, is proved by its effects, — the schools, colleges, education, hospitals, missions, all forms of benevolence, that spring up wherever Christ is believed. Wherever there is the most Christianity, there is the most of all the things that raise and bless men. The map of the world is the proof of the Christian religion. — *P.*

IV. I remembered Carlyle's advice, that he who will never turn back, but manfully face all his doubts, will find on the other side of the howling sands the crystalline springs out of which proceed waters for the quenching of the thirst of all the nations. — *Joseph Cook*.

### PRACTICAL.

1. God leads his disciples not only to Mounts of Transfiguration, but to Gardens of Gethsemane.
2. Times of doubt and discouragement are liable to come to all.
3. They come especially in physical suffering and weakness.
4. Doubt is not necessarily unbelief, or distrust.
5. We should not rest in doubt, but take every means to know the truth.
6. We should be gentle and helpful to all sincere doubters, especially to the young.
7. Christ is the great remover of doubt. Go straight to him. More of Christ, and there will be less of doubt.
8. Christ will solve our doubts, not by a miracle, but by showing us the evidences of his truth.
9. The proof of Christianity is its beneficent effects on the world, and especially to the poor and the sick.
10. Note the wonderful privileges of the Christian, — he stands to-day upon the top of all the fathers have built.
11. The good man is always successful; for, though he dies, his cause succeeds.

### SUGGESTIONS TO TEACHERS.

Picture out (as far as possible, through questions) John's career cut short, the castle of Machærus, damp, dismal, unhealthy; a cruel keeper, the angry king, expectation of death; while a little way off is Jesus working miracles, but not delivering John. Taking as the subject, *HELP IN TIMES OF DISCOURAGEMENT AND DOUBT*, (1) show John discouraged and doubting, like Elijah, David, Moses; but distinguish between *doubt* and *unbelief*. (2) Search out the *causes of doubt*, so common among the thoughtful young, partly *physical*, to be treated physically, partly *spiritual*, from sins, neglect of prayer, &c. (3) *What John did in doubt, — sent to Jesus*. (4) *How Jesus helped him*, by pointing out more clearly the old evidences. And (5) then he helped to *keep the people from doubt* by removing misapprehensions from their minds concerning John.

LESSON XI. — MARCH 13.

THE SINNER'S FRIEND. — LUKE 7:36-50.

TIME. — Summer of A. D. 28; shortly after Jesus' witness to John in last lesson.

PLACE. — Uncertain where. Some have supposed at Nain (*Greswell, Wieseler*), others at Capernaum (*Robinson, Meyer*).

**RULERS.**—Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee.

**INTERVENING HISTORY.**—Following Jesus' witness to John is his denunciation of the unbelief of Chorazin, Bethsaida, and Capernaum, and his loving invitation to the heavy laden (Matt. 11 : 20-30). It may be that the woman had heard that invitation just given, and took the method in the lesson for coming to him.

**DISTINCTIONS.**—This incident is related only by Luke. It is not the anointing at the house of Simon spoken of in Matt. 26:6-13. Mark 14:3-9. John 12:2-9. For the two similar incidents were, 1. *At different places:* this one in Galilee; that at Bethany, near Jerusalem. 2. *At different times:* this one in the middle of his ministry; that at the close. 3. *With different people:* this at the house of Simon the Pharisee; that at the house of Simon the leper. Simon was a very common name; at least 15 persons of that name are mentioned in the New Testament. 4. *By different women:* this was by a woman of bad life; that by the pure Mary, the sister of Lazarus. Nor must this woman be confounded with Mary Magdalene, out of whom the Lord cast seven devils, and who was one who ministered to Jesus.

### INTRODUCTION.

Jesus was invited to the house of a Pharisee to dine. Here he is probably followed by a crowd into the court of the house; and among them a fallen but repentant woman.

36. ¶ <sup>1</sup> And one of the Pharisees *his* him. And he went into the Pharisee's house, and sat down to meat.

<sup>1</sup> Matt. 26 : 6. Mark 14 : 3. John 11 : 2.

### EXPLANATORY.

36. **One of the Pharisees.** Simon by name, ver. 40. We may reasonably infer that this was one of the better class of Pharisees, who had a certain measure of respect for our Lord's teaching, and was half inclined (compare ver. 39) to acknowledge him as a prophet. Of such St. John tells us (12 : 42) there were many among the chief rulers. — *Ellicott*. **Desired him that he would eat with him.** There is no evidence of an improper motive. With all his scruples, the Pharisee shows no hostility. — *Schaff*. **He went into the Pharisee's house.** Whatever may have been the object of the Pharisee, our Lord condescendingly and candidly accepted his invitation, resolved of course to improve the visit to the utmost, and aware of the excellent opportunity that would present itself. — *Foot*. Note that there was nothing wrong going on there. It was a simple feast, perfectly proper in itself. — *P*. Examine, when you mix with the world, if duty calls you, if it is for the good of men, and the glory of God, if it is his work you are going to do. — *Massillon*.



**Sat down to meat.** Literally, *he lay down*. We learn from ver. 49 that there were other guests present. The Pharisee had probably invited his "friends and rich neighbors," and thought he conferred an honor on the Prophet of Nazareth by asking him to meet them. — *Ellicott*. The foreign custom of reclining at meals on cushions, long in use among the

1. Ointment - a symbol of a heart full of  
 2. Grace -  
 3. Then to first a willing mind - it is accepted  
 according to that a man bath - and not according  
 to that - the bath not.

LUKE 7:36-50.

LESSON XI.

FIRST QUARTER.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind

him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which

Persians, Greeks, and Romans, had been introduced into Palestine apparently as early as the days of Amos, and had become general in those of Christ. Raised divans, or table couches, provided with cushions, and arranged on three sides of a square, supplied a rest for guests; and on these they lay on their left arm, with their feet at ease behind them. — *Geikie*. The dinner-bed (of three couches, therefore called a *triclinium*), stood in the middle of the room, with a space between it and the walls, by which the guests passed to their places. The side of the square nearest the door was open, so that servants could have access to the dinner-table, which was enclosed within the area formed by the triclinium. The guests, when placed, had their faces turned toward the table, with their feet outward, or behind toward the wall. It will be thus seen how the woman, "standing at his feet behind," could readily do all that she is described as doing. — *Kitto*.

37. A woman in the city, which was a sinner. Or, possibly, so some read the passage, *who was a sinner in that city*, i.e., who had practised her unholy calling there. She *was*, not merely *had been*, a sinner. Up to that time she had lived a life of sin. — *Abbott*. When she knew that Jesus sat at meat. The words imply that she had heard of him, perhaps had listened to him (see *Intervening History*). — *Ellicott*. We may probably say, with Meyer, that she had been brought by the teaching of Jesus to repentance, faith, and a moral change, most likely by merely hearing him; in a word, she had been converted, and was conscious that he had been the means of the change which had taken place in her. — *Cook*. Brought an alabaster box. The original is simply "an alabaster," as we say "a glass." — *P*. It was the usual cruse or pot for ointment, with a long, narrow neck, and sealed at the top. It was thought that the ointment kept best in these boxes. — *Alford*. Alabaster is a very fine, mostly white, species of gypsum, but not so hard as marble. It is named from Alabastron, a place in Egypt. — *Lange*. Ointment. There is not the same stress laid here, as in the anointing by Mary of Bethany, on the preciousness of the ointment; but we may believe that it was relatively as costly. — *Ellicott*. She had received from him the joy of salvation; and the perfume which she brought with her was the emblem of her ardent gratitude for this unspeakable gift. — *Godet*. The ointment has here a peculiar interest, as the offering by a penitent of what had been an accessory in her unhallowed work of sin. — *Alford*.

38. Stood at his feet, behind him. That she entered the house uninvited, is not strange. In the free life of the East, the presence of uninvited guests, not at the table but in the room, is not uncommon. If, in this case, the meal was given in the guest-room, which generally lies open to the court-yard, the public would naturally have followed Christ into the court-yard. — *Abbott*. Weeping, began to wash his feet. Her tears dropped on his feet. That she intended to do this, is unlikely. Genuine emotion is not intentional; only unbidden tears are precious. Her intention was to kiss and anoint his feet; but, coming for that purpose, the precious ointment of her penitent heart first flowed from her weeping eyes. — Many different emotions may have mingled in the woman's soul. Shame, penitence, gratitude, joy, love, all find the same natural relief. The act, the sobs, the fragrance of the ointment, of course attracted notice. — *Ellicott*. Did wipe them with the hairs of her head . . . kissed . . . anointed. Long, beautiful tresses having evermore been held as her chiefest adornment; they are in the human person highest in place and in honor, while the feet are lowest in both. What, then, was this service but the incorporation in an outward act of the inward truth, that the highest and chiefest of man's honor and glory and beauty are lower and meaner than the lowest that pertains to God; that they only find their true place when doing service to him? Kissing his feet with those lips with which she had so often enticed the simple, and wiping with the hairs of her head, which had been so often nets with which she entangled souls, she realized, as in outward act, the bidding of St. Paul (Rom. 6:19). The precious unguent, once poured upon her own person to enhance the unholy seduction of her charms, she now devotes to the service of her Lord. — *Trench*.

39. He spake within himself. Our Lord replies (ver. 40) to the thought of the Pharisee's heart, as here given. If he were a prophet, &c. Simon seems to have been inclined to regard him as such. But he reasoned thus: A prophet would know what others

the Pharisee saw only the surface - this act. not  
 its moral significance - and was unmoved -  
 answering to his thought - not his utterance -

MARCH 13.

LESSON XI.

LUKE 7: 36-50.

had bidden him saw it, he spake with-  
 in himself, saying,<sup>1</sup> This man, if he  
 were a prophet, would have known  
 who and what manner of woman *this*  
*is* that toucheth him; for she is a  
 sinner.

40. And Jesus answering said unto  
 him, Simon, I have somewhat to say  
 unto thee. And he saith, Master, say  
 on.

41. There was a certain creditor  
 which had two debtors: the one owed  
 five hundred <sup>2</sup>pence, and the other  
 fifty.

42. And when they had nothing to  
 pay, he frankly forgave them both.  
 Tell me therefore, which of them will  
 love him most?

43. Simon answered and said, I  
 suppose that *he* to whom he forgave

<sup>1</sup> Chap. 15: 2. <sup>2</sup> See Matt. 18: 28.

must learn: this man cannot be a prophet; for he does not know who is touching him,  
 since no one would knowingly allow himself to be touched by a woman of this character.  
 The main error was in the last thought; for our Lord did allow himself to be touched by  
 such a person. Hence his reply sets forth why he allows this. Notice that the objection  
 of the Pharisee was against the *touch* by an unclean person; a technical, ceremonial, and  
 Pharisaical one. — *Schaff*. Of the inspiration that reads penitence in the heart, of the  
 holiness that accepts sorrow for sin and a promise of repentance, he had no conception. —  
*Abbott*.

40. **Master, say on.** His language is that of respect. Evidently this Pharisee is not  
 to be confounded with those that denied and persecuted the Lord. His perplexity was  
 an honest one. Christ treats it with tenderness. — *Abbott*.

41. **A certain creditor.** Under the image of the creditor the Lord depicts himself;  
 while in the debtor that owed the more, and the one that owed the less, we behold respec-  
 tively the portrait of the sinner and of Simon. — *Barnes*. Five hundred pence. Equal  
 to about \$75 in our money; fifty, about \$7.50. A penny was worth about 15 cents. The  
 former represents the enormous amount of sins to which this sinful woman pleaded guilty,  
 and which Jesus had pardoned; the latter, the few infractions of the law for which the  
 Pharisee reproached himself. — *Godet*. The debt is *sin*, or strictly speaking, here, the  
*sense of sin*. Probably, but not certainly, the actual relative sinfulness of the woman and  
 Simon might have been thus represented. That the sense of sin is meant, appears from  
 the application, since gratitude for forgiveness of sin must be based upon that, not upon  
 actual guilt which we cannot measure. — *Schaff*.

42. **When they had nothing to pay.** They had nothing to pay, so that both were  
 equally insolvent: moreover, they were both conscious of this fact, so that they both ac-  
 cepted from the creditor a full and free remission of the debt. — *Abbott*. Frankly (freely,  
 gratuitously) forgave them. The forgiveness was real and personal. It does not repre-  
 sent an indiscriminate forgiveness of those unconscious of sin and of inability to atone  
 for it, hence not seeking pardon in penitence and confession. The fact, not the ground,  
 of forgiveness is here brought out. — *Schaff*. Which of them will love him most? Are we  
 to conclude from hence, as at first sight might seem, that there is any advantage in having  
 multiplied transgressions? that, the wider a man has wandered from God, the nearer, if he be  
 brought back at all, he will cleave to him afterward, — the more sin, the more love? To  
 understand the passage thus, would it not be to affirm a moral contradiction? But the  
 whole matter is clear, if we consider the debt, not as an objective but a subjective debt, —  
 not as so many outward transgressions and outbreaks of evil, but as so much conscience  
 of sin. Often they who have least of what the world can call sin, or rather crime (for the  
 world knows nothing of sin), have yet the deepest sense of the exceeding sinfulness of  
 sin. — *Trench*. Usually the best people have the deepest sense of sin. Why? Because  
 they compare themselves with the highest standard of right and wrong, a standard which  
 bad people do not even see. The worst people, when not guilty of disreputable sins, are  
 usually the least conscious of sin. — *P*.

43. **Said, I suppose.** The expression, *I suppose*, does not imply doubt or hesita-  
 tion. It is rather, *As I understand the matter*. Did Simon perceive the drift of our Lord's  
 question? Probably not fully; and yet it appears to me that he could not have been  
 wholly oblivious of the result to which the parable tended. — *Abbott*. He to whom he  
 forgave most. The love borne to his person is in proportion to the sense of forgiveness.  
 Little love where there is little sense of sin and pardon; abounding love where this has  
 taken possession of the soul. — *Ker*. Thou hast rightly judged. In judging so rightly,  
 thou hast condemned thyself. — *Godet*.

43. There are a world of people who are  
 so close to the mark that they are at the  
 mark only. Their sins are small but they are  
 for -

convicted. inner heart. the formal coldness of the Pharisees has been replaced by perfect love. *unwilling to him his own excruciating self righteousness*

LUKE 7: 36-50.

LESSON XI.

FIRST QUARTER.

most. And he said unto him, Thou hast rightly judged. *and condemneth*

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman, since the time that I came in, hath not ceased to kiss my feet.

46. <sup>1</sup> My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. <sup>2</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, <sup>3</sup> Thy sins are forgiven.

49. And they that sat at meat with him began to say within them-

<sup>1</sup> Ps. 23: 5. <sup>2</sup> 1 Tim. 1: 14. <sup>3</sup> Matt. 9: 2. Mark 2: 5.

44. He turned to the woman. Who was behind him as he sat at the table. Seest thou this woman? He thus brings face to face the two persons whose cases he had set forth in the parable. Possibly Simon had hitherto avoided looking at her, or in any case had looked down upon her; now, according to his own verdict, he must look up to her. — *Schaff*. Into thine house. The emphasis rests upon the word "thy," thus pointing the rebuke. It was thy duty, rather than hers, to show such attentions, for I became thy guest. While ordinary courtesy did not demand from the host all the acts here alluded to, they were bestowed on honored guests. Simon had not been rude and uncivil; but, loving little, he had treated our Lord as an ordinary guest. With this treatment the conduct of the woman, who loved much, is contrasted. — *Schaff*. Water for my feet. Literally, "water upon my feet," according to custom (compare Gen. 18: 4. Judg. 19: 21. 1 Tim. 5: 10). The feet had no covering but sandals, which were put off at meal-times, and the feet of a wayfarer were necessarily soiled with dust (compare also John 13: 10). — *Cook*. Wiped them with the hairs of her head. Instead of a linen cloth, the thousand hairs of her head. — *Schaff*.

45. No kiss. The kiss was a token of affection, or a very common mode of salutation; and Simon had even neglected this mark of welcoming him to his house. It was often used among men as a sign of salutation. (Compare Gen. 33: 4. Exod. 18: 7. Matt. 26: 49). — *Barnes*. Hath not ceased to kiss my feet. Here and in ver. 38 the word "kiss" means "kiss much." Instead of the one omitted kiss on the face, she gave these ceaseless kisses to his feet. — *Riddle*.

46. My head with oil thou didst not anoint. Egyptian monuments represent servants anointing guests on their arrival at their entertainer's house. This was adopted from the Egyptians by the Jews. — *Van Lennep*. Anointed my feet with ointment. Perfumes were associated with almost every action and event in the life of the ancients. When entertainments were given, it was customary for a servant to attend every guest as he seated himself, and to anoint his head, sprinkle his person with rose-water, or apply incense to his face and beard. — *Macmillan*. Observe the contrasts here: water, tears; no kiss (on the face), eagerly kissing my feet; with oil my head, my feet with ointment (which was more precious). — *Alford*.

47. Her sins, which are many, are forgiven. "Have been," as well as "are," that being the full force of the expression; so that the forgiveness, by implication at least, is declared to have preceded that occasion. — *Riddle*. For she loved much. Not, because she loved much, as though her love were the cause of the forgiveness; but, you may know that she is forgiven, by the fact that she loved much, as proved by the acts spoken of in vers. 44-46. — *Schaff*. To whom little is forgiven, the same loveth little; i.e., he who feels little need of forgiveness, loveth little. To deepen Christian love, and strengthen Christian consecration, it is always necessary to deepen the conviction of sin. And I believe it is true, as matter of history, that those forms of theology which have treated sin lightly have always issued in belittling Christ's divine nature and work; and that those experiences which have not led to thorough heart-searchings and penitence before God have not led to a deep love for Christ, nor a thorough consecration to his service. — *Abbott*.

48. Thy sins are forgiven. This does not forbid the view that a previous sense of pardon moved the woman to acts of love. It is rather a new assurance, a more formal personal declaration. — *Schaff*.

*Handwritten notes at the bottom of the page, including "71.18" and other illegible scribbles.*

Lesson 631 - 8-9 - Protecting our -  
 while we were not sinners Christ died for us Rom 5: 8, 20-21  
 Hosanna, Halleluth - Rom 10: 11-12 -

MARCH 13.

LESSON XI.

LUKE 7: 36-50.

selves,<sup>1</sup> Who is this that forgiveth sins also?

50. And he said to the woman,<sup>2</sup> Thy faith hath saved thee: go in peace.

<sup>1</sup> Matt. 9: 3. Mark 2: 7. <sup>2</sup> Matt. 9: 22. Mark 5: 34; 10: 52. Chap. 8: 48.

50. Thy faith hath saved thee. Not love. It was faith, the hope of a penitent based on the words and the character of Jesus, which brought her to the house of Simon. In this faith her love was born. The closing words were therefore of *faith*, and of its most blessed result. Go in peace. Literally, "into peace." This was the state of mind to which she might now look forward. Faith first, manifestations of grateful love next, then peace. — Schaff.

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### ILLUSTRATIVE.

I. There is a legend that Mohammed touched a plant of mallows as he was passing by the wayside, and the mallows became a geranium, and has remained a geranium ever since. Such is Christ's touch on the sinful soul.

II. Shakspeare, in "The Tempest," pictures out two beings, *Caliban*, sensual, low, beastly; and *Ariel*, the spirit of the air, active, abounding in loving service. Christ's work is to change the Calibans of the world to Ariels.

III. The ship at sea is safe while sailing through the waters. The idle ship, rolling and floating carelessly, is in danger of rocks and storms. So long as we go among wicked men, doing God's work among them, trying to save them, we are safe. When we go among them because we love and choose their company, we are lost. When God is with us, and we are full of his Spirit, we can stand like the three worthies in the flames of sin that consume others, and not even the smell of fire be on our garments.

### PRACTICAL.

1. Even a feast can be made the occasion of leading men into the kingdom of God.
2. It is right to go to any social gathering where we can take Christ with us.
3. The Christian is safe among evil men so long as he is trying to lead them to salvation.
4. Christ is peculiarly the friend of sinners, because he is the enemy of their sin.
5. Faith is proved by listening to Christ's invitations, and acting upon them.
6. Ver. 38. Faith and love to God desire to express themselves in giving our precious things to him.
7. Ver. 39. One of the commonest sins is the misjudging the actions and motives of others.
8. Ver. 41. Sin has the nature of a debt, and a debt the sinner can never pay.
9. The consciousness of sin frequently has little relation to the amount of sin. Often the greatest sinners are not nearly so conscious of sin as the greatest saints.
10. Light views of the sinfulness of sin usually lead to unworthy views of Christ's nature and work.
11. Ver. 47. Love is the fruit and proof of faith.
12. Ver. 50. Only by faith in Christ is lasting and perfect peace.

### SUGGESTIONS TO TEACHERS.

Here we have the SINNER COMING TO JESUS. We notice (1) *two kinds of sinners*, — the *respectable* and the *disrespectable* sinners, as the Pharisee and the publican (Luke 18: 10-14). Each has his own peculiar hinderances to religion: the *Pharisee*, his pride, self-righteousness, outward keeping of the law, and a comparison with a wrong standard, keeping him from seeing his sin as it is. The *disrespectable* is hindered by conscious unworthiness, by free opportunity to sin, by loss of reputation, a low standard of morality, from coming to Jesus. But (2) Jesus is the *friend of both*, and shows it. Note how he shows it. Then (3) *one comes to Jesus*, proving faith and repentance. (4) There is *deep conviction of sin*, (5) *proofs of love*, and (6) *the blessed results of coming*, — forgiveness, new life, faith, love, peace.

He was not at all like the Pharisee -  
 more like the publican -  
 guilt - the debt -  
 measure - our forgiveness -  
 (like) and with love...



## LESSON XIII. — MARCH 27.

## PREACHING THE KINGDOM. — LUKE 9: 1-6.

(Extra lesson suggested by "The Sunday-School Times.")

## HOME MISSIONS.

1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2. And he sent them to preach the kingdom of God, and to heal the sick.

3. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4. And whatsoever house ye enter into, there abide, and thence depart.

5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6. And they departed, and went through the towns, preaching the gospel, and healing everywhere.

**TIME.** — Winter, early in A. D. 29; soon after the second rejection at Nazareth.

**PLACE.** — Galilee, while Jesus was on his third circuit.

## INTRODUCTION.

The work of the disciples as reported in this lesson was **HOME MISSIONARY WORK**, and the special attention of the Sunday school should be called to this work in all its departments and needs. We never can do too much for foreign missions; and, the more we do for the heathen, the more we will do at home. But we have special need to look in the face of the home work, because it is less often spoken of in the sabbath school.

## EXPLANATORY.

**I. The workers** (ver. 1). **Twelve disciples.** Their names are given in Matt. 10: 2-4. But all should engage in God's work. Only disciples, and those who keep near to Jesus, can work successfully; but all ought to be disciples, and to live near to Jesus. **Called.** God calls us by giving us time, talents, money, and fitness for his work, and by giving us opportunities for doing it. The need of help is a call to help. — *P.* They were, in fact, to be his representatives, carrying the gospel to those who could not, or only with great difficulty, attend on his own ministry. — *W. Smith.*

**II. The power to work.** **Power.** The disciples derived their power from Jesus himself. All Christian power must come from him, and he gives enough to accomplish his ends. The Christian is stronger than all opposing evils. **Authority.** Christ, as the Ruler over all, delegated his authority to his disciples, giving them the right to cast out devils. No evil, however intrenched in custom, or however powerful, can say to the Christians who seek to destroy it, that it is none of their business to interfere. Christ has given them authority, and it is their business.

**III. The works** (vers. 1, 2). **1. Over all devils.** Demoniacs; to cast out the devils. We cannot do exactly this work, but much that is like it. We can cast out the devils of ignorance, intemperance, sabbath-breaking, lust, and crime. **Cure diseases.** They had miraculous power to do this. But the Church can do even more than the disciples in alleviating sickness, by visiting, by care, by seeking out the needy, and sending physicians, by hospitals, by children's-aid societies.

**2. Preach the kingdom.** Proclaim the Saviour the rightful king of all, and persuade men to accept of him. This is the great work of Christians. They are responsible for the evangelization of their own town and country. They are under obligation to see that all, old and young, are invited to the church and sabbath school, and meetings, and directly to Christ himself. They are under obligation to have the gospel preached to the Indian, the Chinese, the destitute in every portion of our land.

**IV. Methods of work** (vers. 3, 4). **3. Take nothing for your journey**; i.e., do not make any more preparation, but go just as you are, and the means of living would be provided as the needs arose. — *P.* The general spirit of the instructions merely is, Go forth in the simplest, humblest manner, with no hinderances to your movements, and in perfect faith; and this, as history shows, has been the method of the most successful missions. At the same time we must remember that the *wants* of the twelve were very small, and were secured by the open hospitality of the East. (*Thomson, Land and Book*, p. 346.) — *Cambridge Bible for Schools.* **Scrip.** A wallet for money, dates, and other necessities of the journey. One day on the Mount of Olives a peasant offered his services, whose costume arrested my attention. He wore a girdle around his waist, which had an opening at one end, fitting it to hold money and other valuables, and at the same time carried a pouch or bag, in which he could store away provisions and other things needed on a journey. Here, beyond doubt, I saw the articles to which the Saviour refers. — *Prof. H. B. Hackett.* **Neither money.** He would relieve them from worldly anxiety, and teach them to devote themselves wholly to the preaching of the word; next, he would prove to them his own power, and therefore he afterward asked them, When I sent without purse and scrip, lacked ye any thing? — *Wordsworth.* Matthew says, Do this, for the workman is worthy of his hire, i.e., his future wants would be supplied without these additional preparations, which would occasion delay. The true gospel laborer (chap. 9 : 38), who gives himself wholly to the ministry, is entitled to an adequate support. (Acts 6 : 2-4. 1 Cor. 9 : 7-14. Gal. 6 : 6.) — *Binney.* **4. There abide.** Do not go from house to house, but make one place your home as long as you remain in the city. Homelless and changing they could not half do their work. This does not imply that under different circumstances we may not do differently. — *P.* This injunction was to exclude fastidious and restless changes. — *Farrar.*

There are many methods of work for us. We can give to various organizations. Every child should know the societies which are doing the work of their denomination, and what they are doing, and the union societies in which their church joins. They should be familiar also with the work being done in their own city or town. They should be taught to work in prayer-meetings and temperance societies, in inviting to sabbath school and church.

**V. The results** (vers. 5, 6). **Will not receive.** There would be times and places where they would fail; all must expect this, and not be discouraged. **Shake off the very dust.** A symbolical act, implying that they are not at all responsible for their not being saved. The disciples had done their whole duty. **And they went.** In other places they had great success; a success which is sure to follow all faithful work for the Master. — *P.* How long this mission lasted, is uncertain. As the first journey of the twelve, alone, it is not likely to have been very protracted. As they appeared, two by two, in the villages of Galilee, the name of Jesus was on every tongue, and penetrated even the gilded saloons of the hated Roman palace of Antipas, at Tiberias. Jesus himself had not been idle while his followers were away; for their departure was the signal for a new, solitary journey, to preach and teach in the various cities. His name was thus spread abroad everywhere, and his claims and character discussed by all. — *Geikie.*

### ILLUSTRATIVE.

Dr. Wood, the naturalist, tells us that there is a race of very small ants in Africa, who travel in great armies, covering several miles, and that, as they go, every living creature flies before them. The elephant rushes off into the wilderness. The lion, who flies from nothing else, plunges into the forest with a cry of terror. He well knows that if he once got into that crowd he would never get out. Millions and millions of little teeth would fasten upon him, and millions more would surround him on every side, and devour every fragment of his flesh. The most powerful wild beast of Africa — the king of that great forest — is a little ant. The secret of his power lies in one little word, *union*, — the union of a great multitude of little beings, all moving together. Dear children, you are small and young, and can give but little at a time; but, if you will unite your hearts and hands for Christ, the Devil — that old serpent and destroying lion who is destroying so many little ones in Africa — will fly from you. There are 6,000,000 of you in the sabbath schools of America; and five cents a month from each of you would make twice as much money as all the churches of America give for foreign missions. I know a good many boys and girls, who, every month, get up a missionary band out of the pennies of their own pockets and their little friends. One brought seven dollars lately which he had raised himself. Who will organize the first band of missionary ants? — *Gospel for all Lands, February, 1880.*

... Tradition ... firm resolution  
 as aware of the gradual view to the goal  
 ... the road ... advance  
 ... the work was ...  
 ... its historical ... its public ...  
 ... the ... the ...  
**SECOND QUARTER.**  
 ...

From April 3, to June 26.

## LESSON I. — APRIL 3.

### FOLLOWING JESUS. — LUKE 9: 51-62.

**TIME.** — November, A. D. 29; a little more than a year after the last regular lesson.

**PLACE.** — The borders of Galilee and Samaria.

**THE ROUTE OF THIS JOURNEY** was probably as follows: Our Lord passed from Galilee into Samaria at the south end of the Plain of Esdraelon. Being repulsed from the first village, he returned within the boundary of Galilee; and then, turning eastward, proceeded along the frontier of the two provinces, and, passing Gilboa, descended into the Jordan valley at Scythopolis (Bethshan), (15 miles south of the Sea of Galilee), and crossed the river by a bridge which was there into Peræa. — *Eugene Stock.*

**RULERS.** — Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee.

**INTERVENING HISTORY.** — The year intervening between the last regular lesson (Christ anointed at the Pharisee's house, autumn, A. D. 28) and to-day's (Christ's final departure from Galilee, November, A. D. 29) was spent chiefly in Galilee, with brief visits to Gadara, Tyre and Sidon, and Jerusalem. The leading events can be easily traced on the chart of the life of Christ.

**PARALLEL ACCOUNTS.** — Vers. 51-56 are parallel with Matt. 19: 1 and Mark 10: 1; vers. 57-60, with Matt. 8: 19-22.

**ORDER OF EVENTS.** — Here we have followed Andrews, as usual. Robinson makes, ver. 51 to be parallel with John 7: 10. But that journey to the feast of tabernacles was secret; his final departure from Galilee (Luke 9: 51) was public and heralded. Probably Jesus returned from that feast to Galilee, and then soon after made his final departure. Matthew and Mark omit most of the events of this part of this journey described in Luke 9: 51-18: 14, and all come again into unison at Matt. 19: 13. Mark 10, 13. Luke 18: 15. Luke 13: 22 is in unison with John 10: 22, and Luke 17: 11 with John 11: 55, the journey from Ephraim. It is uncertain whether in vers. 57-60 Matthew or Luke follows the chronological order. In Matthew they are placed a year earlier; but it is quite as likely that they all took place at the time mentioned by Luke, or either one may have grouped together several incidents that took place at different times.

## INTRODUCTION.

A new stage of the Lord's work had come. His work in Galilee is finished. He now publicly announces himself as the Messiah, and goes up to Jerusalem, heralded by his disciples, doing miracles worthy of the Messiah, to present himself at the capital as the long-promised Redeemer, to see if the Jews will accept of him as their Messiah or not, and, whether they will or not, to become the Saviour of the world.

51. ¶ And it came to pass, when | received up, he steadfastly set his face  
 the time was come that<sup>1</sup> he should be | to go to Jerusalem,

<sup>1</sup> Mark, 16: 19. Acts 1: 2.

## EXPLANATORY.

51. **When the time was come.** As the days were being accomplished, i.e., approaching their accomplishment. — *Alford.* **That he should be received up.** The evangelist

52. And sent messengers before his face ; and they went, and entered into a village of the Samaritans, to make ready for him.

53. And <sup>1</sup> they did not receive him,

because his face was as though he would go to Jerusalem.

54. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to

<sup>1</sup> John 4 : 4, 9.

does not imply an immediate ascension, but rather regards the history from this point as a journey to death and subsequent glorification. — *Schaff*. He steadfastly set his face. He knew full well what was before him. The betrayal, the unjust trial, the mockery, the scourging, the crown of thorns, the spitting, the nails, the spear, the agony on the cross, — all, all were doubtless spread before his mind's eye, like a picture. But he never flinched for a moment from the work that he had undertaken. — *Ryle*. What sustained him? (1) That it was his Father's will, (2) his love for sinners, (3) the joy that was set before him. He looked beyond the cross to the glory that should follow "when he was received up." — *Eugene Stock*. To go to Jerusalem. Jerusalem was the one spot in which alone the work of Jesus could be completed. Galilee had been only the place of preparation. The temple and its ministering priests, the rabbis and the schools, were in the Holy City. David had reigned there ; and there must the Messiah be declared, to vindicate the honor of God, and proclaim the new spiritual theocracy in the centre of the religious world. He had assumed the Messiahship, and he must needs proclaim it openly before his enemies in their stronghold. — *Geikie*.

52. Sent messengers before his face. He was accompanied by so great a train of disciples, including the twelve, the women specifically mentioned, chap. 8 : 2, 3 (who are said, Matt. 27 : 55, to have "followed Jesus from Galilee"), and, no doubt, others who are not named (see vers. 57-62), that it was necessary to make preparation for their reception as well as for that of chance hearers, who were attracted by his teaching or by his miracles, and followed him from place to place (ver. 11). — *Cook*. Entered into a village of the Samaritans. The direct route towards Jerusalem from Galilee lay through Samaria. — *Schaff*. To make ready for him. For him and the large party accompanying him. To provide food and shelter ; but, still more, to announce that the Messiah was at hand, and that the inhabitants of the villages should prepare themselves to receive him as the Messiah.

53. They did not receive him. The refusal to receive Christ was a distinct refusal to recognize him as a prophet, or a leader worthy of reverence : it was also a recognized indignity in the East, where hospitality is a recognized duty. — *Abbott*. As though he would go to Jerusalem. They refused all hospitality to pilgrims on their way to Jerusalem, or would waylay and maltreat them on their journey. They mocked the more distant Jews by false signals of the rising of the paschal moon at Jerusalem. Outrages of this kind rankled in the memory of the Jews ; and they, in their turn, looked on the Samaritans as worse than heathen, and "had no dealings with them." — *Ellicott*. For the origin of the estrangement between the Jews and Samaritans, see 2 Kings 17 and Ezra 4. "As though he were" is supplied in translating. The ground of rejection was that he was going to Jerusalem (not to Gerizim), as the Messiah opposed their Samaritan expectations. — *Schaff*. The Samaritans were looking for a Messiah also, but not such a one as Jesus, or one who would make Jerusalem the centre of his ministry.

54. His disciples James and John, &c. There is something very remarkable in the spirit exhibited by these two disciples on this occasion. It shows us that it was not without good reason that our Lord called them Boanerges, or sons of thunder, when he first ordained them to be apostles (Mark 3 : 17). It shows us also the gradually transforming power of the grace of God in John's character. Three times we have sins against charity recorded in the Gospels, as committed by John. Once we find him and his brother asking to sit at Christ's right and left hand in his kingdom, and to be preferred before all the other apostles. Once we find him forbidding a man to cast out devils, because he did not follow the apostles. Here, again, we find him showing a fierce and cruel spirit against the Samaritan villagers for not receiving our Lord. Yet this was the apostle who proved at last most remarkable for preaching love and charity. No change is too great for the Lord to work. — *Ryle*. Command fire to come down from heaven, as Elias (Elijah) did. When Ahaziah, son of Ahab and king of Israel, sent bands of soldiers to capture him for prophesying the sad truth about the king (2 Kings 1 : 9-15). So John thought that Christ's enemies should be destroyed. His indignation was aroused at their treatment of his Master. It was not want of love on the part of John, but the intensest love for his Master, that led John to speak thus. But it was a mistaken love, a love ignorant of the nature and

*5. ... hostile ... make such a ...*

LUKE 9: 51-62.

LESSON I.

SECOND QUARTER.

come down from heaven, and consume them, even as <sup>1</sup> Elias did?

55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56. For <sup>2</sup> the Son of man is not come to destroy men's lives, but to

save *them*. And they went to another village.

57. ¶ <sup>3</sup> And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes

<sup>1</sup> 2 Kings 1: 10, 12. <sup>2</sup> John 3: 17; 12: 47. <sup>3</sup> Matt. 8: 19.

power of true love, and the ways in which it should act. He had not yet learned, the ages have still hardly learned, that hearts can be conquered, and the world subdued to the kingdom of heaven, only by faith working by love, and never by force or persecution or denunciation. (See Illustrative, II.) — *P.* Observe, too, that to prepare the Messiah's way was Elijah's work (Mal. 3: 1), hence, perhaps, the wish of James and John to do as he had done; in connection with which it is worth noting that Mount Carmel (where Elijah called the fire from heaven) was probably *then in sight*. — *Eugene Stock.*

55. **Rebuked them.** "He that would be safe," says one of the ancients, "must have a faithful friend or a bitter enemy," that he may fly from vice by the monitions of the one, or invectives of the other. — *Dr. Horneck.* **Ye know not, &c.** All the words of our Lord's rebuke (vers. 55, 56) are omitted in the best manuscripts, but found in many early versions. — *Schaff.* **What manner of spirit ye are of.** The thought is, "Ye know *not* of what spirit you are the instruments when speaking thus; you think that you are working a miracle of faith in my service, but you are obeying a spirit alien from mine." — *Godet* (following Augustine and Calvin). Or, "Ye know not what is the spirit of the dispensation ye belong to: what was right in Elijah under the old covenant, would be wrong in you under the new." The latter seems the most probable meaning. — *Eugene Stock.* Our zeal must be kindled with pure fire from God's altar, that it may rather warm than burn, enliven rather than inflame. — *Dr. Whichcote.* Let us never do any thing for religion which is contrary to religion. — *Tillotson.* This incident illustrates the Christian method of meeting insult and indignity; not by penalty, but by patience, and, when possible, by avoidance. Christ condemns, impliedly, all attempts to coerce respect for him, or to punish the want of it; and so, not only all religious persecution, but also all that wrath and bitterness, which is so unhappily common in religious controversies. — *Abbott.*

56. **Another village.** (See *Route of this Journey* in Introduction.)

57. **As they went in the way.** (See Matt. 8: 19-22, and Introduction.) **A certain man.** A scribe, Matthew says. **I will follow thee.** This means to follow and adhere to him as master. — *Prof. M. Riddle.* He came, doubtless, as the reply would intimate, from interested and mistaken motives, from worldly ambition, or, like others, for the loaves and fishes of the miracles. Such displays were likely to attract such followers. He proposed to throw in his lot with such a wonder-working personage, and go with him to his place of destination. — *Jacobus.*

58. **Foxes have holes, &c.** Caves, dens. **Birds of the air, nests.** Literally, "lodging-places." The two represent the lower order of animals. — *Schaff.* "Wilt thou?" replies the Lord Jesus. "Knowest thou whom thou art pledging thyself to follow, and whither haply he may lead thee? No warm home, no downy pillow, has he for thee: he has them not for himself. The foxes are not without their holes, nor do the birds of the air want their nests; but the Son of man has to depend on the hospitality of others, and borrow the pillow whereon he lays his head." How affecting is this reply! And yet he rejects not this man's offer, nor refuses him the liberty to follow him. Only he will have him know what he is doing, and "count the cost;" whether he will abide in the day of trial. If so, he will be right welcome; for Christ puts none away. But it seems too plain that in this case that had not been done. — *J. F. and B.* **The Son of man.** Having in himself all that belongs to man. — the representative man; the Son of God manifested in the flesh of man, the second Adam. And to it belong all those conditions of humiliation, suffering, and exaltation, which it behooved the Son of man to go through. — *Alford.* **Not where to lay his head.** No home, no property. Overdrawn portrayals of our Lord's poverty are always out of place; yet he who as "Son of man" was "the crown of creation" did not possess what the humbler animals claim, — a home. He did not own a dwelling, as even the foxes and birds do; but we have no reason to believe that he ever suffered from want of a lodging. — *Schaff.* Many a man begins a religious life, full of warmth and zeal, and by and by loses all his first love, and turns back again to the world. He liked the

7-21-1871 21-50 - 1871 12: 7-21-  
 "The discipline is not above his Master nor  
 the servant above his Lord  
 those who respect the other must be left  
 APRIL 3 - LESSON I. LUKE 9: 51-62.

have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59. <sup>1</sup> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61. And another also said, Lord, <sup>2</sup> I will follow thee; but let me first go bid them farewell, which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

<sup>1</sup> Matt. 8: 21. <sup>2</sup> 1 Kings 19: 20.

new uniform and the bounty-money and the name of a Christian soldier. He never considered the watching and warring and wounds and conflicts which Christian soldiers must endure. — *Ryle*.

59. And he said unto another, Follow me. St. Luke only records the command, "Follow me." St. Matthew speaks of the person here addressed as "another of his disciples," i.e., apparently one of his hearers. — *Schaff*. One who had loosely attached himself to Jesus as a learner. — *Abbott*. Suffer me first to go . . . bury my father. The form of the petition may mean either (1) that his father was then actually dead, and that the disciple asked leave to remain, and pay the last honors to his remains, or (2) that he asked to remain with his father till death. The latter seems by far the most probable. In the East, burial followed so immediately on death, that the former would hardly have involved more than the delay of a few hours. In the latter case the request was, in fact, a plea for indefinite postponement. — *Ellicott*.

60. Let the dead bury their dead. Not merely the act of burying, but the long ceremonies of mourning. — *P*. Let those who are spiritually dead bury those who are naturally dead. — *Cook*. Let the higher duties take the precedence over the lower. He should not spend time in useless mourning, as the worldly do; but the best cure of his sorrow was earnest work for the Master. — *P*. It does not follow that we are to neglect what are called secular duties for those that are termed religious. Nevertheless, life presents many occasions in which duty to the living is supreme over respect for the dead. — *Abbott*. There is no interference here with relative duties: our Lord doubtless saw that the man was of a gloomy and melancholy disposition, apt to brood over his troubles, and so neglect the call to a life of activity and self-denial. — *Eugene Stock*.

61. Another also said. This third example is peculiar to St. Luke. Here, as in the first instance, there is what has the appearance of a spontaneous offer, coupled with a plea for postponement. — *Ellicott*.

62. No man having put his hand to the plough, &c. The plough used in Syria is so light and simple that the husbandman is under the necessity of guiding it with great care, bending over it, and loading it with his own weight, else the share would glide along the surface without making any incision. His mind should be wholly intent on his work, at once to press the plough into the ground, and to direct it in a straight line. To such careful and incessant exertion our Lord alludes. — *Paxton*. It requires all the mind and soul, earnest attention, and careful work, to live the Christian life. — *P*. These conversations have one common lesson: conditional following of Christ is impossible. The three chief impediments here illustrated are: earthly desire, earthly sorrow, earthly affection. — *Schaff*. The first disciple is the self-sufficient, and hence the rash and precipitate disciple. He begins with an excess of zeal; like Peter, he will follow Christ everywhere. Such need to be bidden to count the cost. The second is the procrastinating or entangled disciple. He will follow Christ, but —; the answer is, No duty, however sacred or solemn, is an excuse for putting off the claims of Christ to our full and unreserved service. The third is the irresolute or wavering disciple. He halts between two opinions. To him the word of Christ is, Now is the accepted time. — *Dr. Brown*.

## LIBRARY REFERENCES.

For the order of events in this part of the Lord's life, see Andrews's *Life of Christ*, 339-363; and Eugene Stock's *Lessons on the Life of our Lord*, pp. 154 and 161; Geikie's *Life of Christ*; Farrar's *Life of Christ*; Bush's *Illustrations*, p. 604; Bertram's *Homiletical Cyclopedia*, No. 1,609; MacLaren's *Sermons*, series iii., "Christ hastening to the Cross," ver. 51; Emmons's *Sermons*, vol. v., on ver. 55; Barnes's *Way of Salvation*, "Struggles of a Con-

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victed Sinner," vers. 61, 62; N. W. Taylor's *sermon*, "Putting the Hand to the Plough," ver. 62. On Ploughs, see *Land and Book*, vol i., 207; Van Lennep's *Bible Lands*, 75, 76.

### ILLUSTRATIVE.

I. Ver. 51. Not long ago I saw a small original picture by a minister's daughter, of a faint and fading cross, and over it a bright golden crown. And beneath the picture was written the legend, —

"Bidding my heart look up, not down;  
While the cross fades before the crown."

II. Ver. 54. An aged minister once prayed at an installation that the new minister might put down all heretical churches and preachers of false doctrines, by living a better life, preaching better sermons, and doing more good, than they. — *P.*

III. Vers. 54-56. Dr. Bonar once had a dream that the angels took his zeal, and weighed it. It was full weight, plump 100. He was much pleased. But then they began to analyze it in various ways, and found 14 parts were selfishness; 15 parts, sectarianism; 22 parts, ambition; and but three parts pure love to man, and four parts love to God, &c. He was greatly concerned that but seven parts in 100 were purely good.

IV. Ver. 61. Dr. Brown says that when Hindoos are converted, and are about to be baptized, their parents often plead with them to pay them one more parting visit before taking a step that will cut them off from home altogether; and that those who yield to these parental entreaties to go home for a visit never return, or do so only after a season in which they abandon Christianity, and conform to the heathen religion again. This fact is the best possible commentary on and explanation of a passage which has seemed to some a hard requirement on Christ's part.

V. Ver. 62. Illustrate by the story of Lot's wife escaping from Sodom.

### PRACTICAL.

1. Ver. 51. Go forward in the path of duty, whatever troubles or crosses may be in the way.
2. We are sustained in hard duties, by looking beyond the cross to the crown.
3. Ver. 52. We cannot save men, but we may proclaim the Saviour, who can save.
4. Ver. 53. Prejudice and sectarianism make us to reject the best of men.
5. Ver. 54. In zeal for a good cause, we may injure the very cause we love.
6. Note the transforming power of Jesus' love in the case of John.
7. Ver. 55. Rebuke is sometimes the most friendly of acts.
8. The world can never be converted by force or persecution, but only by faith and love.
9. Vers. 57-60. What small hinderances keep men from Christ.
10. Christ tells men not only of the joys, but of the trials, they will find in his service.
11. No excuse for refusing to follow Christ will hold good in the day of judgment.
12. Ver. 60. The service of Christ is the best employment for those that mourn for their dead.
13. "It takes live fish to swim up stream." It takes true courage and faith and love to be a good disciple of Christ.
14. Only whole-souled Christians are Christians at all.

### SUGGESTIONS TO TEACHERS.

This whole lesson will help to impress one subject, FOLLOWING JESUS. There is first *where Jesus was going*, that we should follow him, and *what it is to follow him*; how the *look beyond*, the *consciousness of duty*, and *love to men* sustained him in going to his agony on the cross. The Samaritans were examples of *refusing to follow*; John, of *following in a wrong spirit*. And then we come to *three hinderances* still in the way of men's following Christ: (1) the *love of worldly enjoyments*, (2) *other things to do* (3) *ties of home and companions*.

## LESSON II.—APRIL 10.

## THE GOOD SAMARITAN.—LUKE 10 : 25-37.

**TIME.**—November, A. D. 29. Not long after the last lesson.

**PLACE.**—On the journey along the northern borders of Samaria, into Perea, beyond Jordan. The exact place is unknown.

**RULERS.**—Tiberius Cæsar, emperor of Rome (16th year). Pontius Pilate, governor of Judea (4th year); Herod Antipas, of Galilee (33d year).

**INTERVENING HISTORY.**—After Jesus was rejected by the Samaritans, he proceeds on his journey eastward toward the Jordan. Seventy disciples are sent out to go two and two into the cities and villages where he himself would come to prepare the way, and proclaim him as the Messiah, and to begin to practise their future work of preaching the gospel. Then Jesus slowly goes on through Perea, toward Jerusalem.

**DISTINCTIONS.**—This incident is peculiar to Luke, and is not the same with that of the rich young ruler, recorded by Matthew (19 : 16-22), Mark (10 : 17-22), and by Luke later on (18 : 18-23). The same question is asked in each case, as no doubt the subject was one of frequent discussion; but otherwise the occurrences differ.

## INTRODUCTION.

The seventy "return from time to time as they fulfil their commission."—*Andrews*. Jesus instructs and comforts them in their work. As they preach eternal life through Christ, a lawyer, who seems to feel that they are mistaken, and he knows a better plan than they preach, and that he does not need salvation like the other people, wants to know, directly from Christ himself, what *he* must do to inherit eternal life. The reference to the good in the Samaritan is peculiarly touching and instructive, coming so soon after their rejection of him.

25. ¶ And, behold, a certain lawyer | ing,<sup>1</sup> Master, what shall I do to in-  
yer stood up, and tempted him, say- | herit eternal life?

<sup>1</sup> Matt. 19 : 16; 22 : 35.

## EXPLANATORY.

25. **A certain lawyer.** One versed in the Jewish law, both the Old Testament and the rabbinical comments thereon. The term *theologian* would more nearly describe his character.—*Abbott*. The difference between "lawyers" and "scribes" is supposed to be that the former was simply an appellation indicating learning and knowledge of the law, and the latter, the official title of a distinct order of teachers.—*Smith's Dictionary of the Bible*. **Stood up.** This seems to imply that Jesus and those who were with him were sitting. It may have taken place in a house in which Christ and his disciples rested by the way.—*Cook*. **Tempted him**, i.e., tried or tested him; making trial of his skill in solving legal questions, and probably of his orthodoxy in interpreting the law. The object of the lawyer was not practical, as in the case of the young man, or ruler, mentioned chap. 18 : 18, who seems really to have been in earnest up to a certain point. He wanted rather to exhibit his own dialectical skill, and to fence with this new Teacher.—*Cook*. It implies a cold, self-righteous spirit, rather than a hostile one.—*Schaff*. **Master**, or teacher, applied to our Lord as a title of respect. It is equivalent to the Hebrew words Rabbi and Rabboni.—*Smith*. **What shall I do to inherit eternal life?** This is the most important question a man can ask. He had heard the answer of the disciples, Repent and believe in Jesus as the Messiah. **Do, inherit.** He seemed to think that salvation was half his own merits, and half God's mercy, supplementing his defects.—*Guthrie*. Fully recognizing the appropriateness of this preaching for publicans and sinners, he did not entertain the idea that he needed repentance himself. Hence the question, What shall I do to inherit eternal life?—*Abbott*.

26. **What is written in the law?** He simply asks in return what his own opinion is, as a teacher of the law. In the Bible alone the true answer is found.—*P*. As the method of Socrates was to make men conscious of their ignorance of the true meaning of



*consequence, 7, 11, 12, it would not be from lack of knowledge but of evil disposition - give work on their hypocrites and with required*  
 LUKE 10: 25-37. LESSON II. SECOND QUARTER.

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, <sup>1</sup>Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and <sup>2</sup>thy neighbor as thyself.

28. And he said unto him,<sup>3</sup> Thou hast answered right: this do, and thou shalt live.

29. But he, willing<sup>4</sup> to justify himself, said unto Jesus, And who is my neighbor?

30. And Jesus answering said, A certain man went down from Jeru-

<sup>1</sup> Deut. 6: 5. <sup>2</sup> Lev. 19: 13. <sup>3</sup> Lev. 13: 5. Nch. 9: 29. Ezek. 20: 11, 13, 21. Rom. 10: 5. <sup>4</sup> Chap. 16: 25.

words which they repeated glibly, so here our Lord parries the question by another, makes him repeat his own formulated answer, — an answer true and divine itself, identical with that which our Lord gave himself (Matt. 22: 37), — and then teaches him how little he had realized its depth and fulness. The commandment was "exceeding broad" above all that the teacher of Israel had imagined. — *Ellicott*. How readest thou? This form was used by the rabbins to call out a quotation from Scripture. "How" means "to what purpose." — *Schaff*. Jesus Christ himself refers us to the law of God. The first question which will be put to a Christian at the tribunal of God will be to this effect, What have you read in the gospel? What answer can that person return who has not so much as read it, though he has sufficient ability and opportunity to do it? — *Quesnel*.

27. And he answering said. He replied by quoting the great summary of man's duty towards God in Deut. 6: 5 (which, it appears, was recited in the daily prayers of the Jews), and a statement of the law of love from Lev. 19: 13. *E. Cook*. It is remarkable that in answer to a question which admitted of such various replies, this man should at once have laid his hand upon two texts, standing far apart from each other, — the first in Deuteronomy, the second in Leviticus, — texts which are nowhere brought into juxtaposition; the two very texts which, on an after-occasion, in answer to another scribe, our Lord himself cited as the two upon which all the law and the prophets hung. The man who, overlooking the whole mass of ceremonial ordinances as being of altogether inferior consideration, so readily and confidently selected these two commandments as containing the substance of the whole, gave good proof how true his reading of the law was. — *Hanna*. His knowledge of the law exceeded his self-knowledge. — *Schaff*. Thou shalt love the Lord, &c. He that loves God loves all that is good (for God is the sum of all good), and hates all evil. He is thus fitted for heaven where God lives and rules. He has within him the source of all right actions and right feelings. He has the life which is lived by saints and angels, and endures forever. — *P*. With all thy heart . . . soul. *Heart* denotes affectionate choice, "the love of conscious resolve, expressed with will, reflective volition, which must at once become a second nature." *Soul* is the individual existence, the person himself, the seat of the will, disposition, desires, character. The two words are united to teach that the entire, undivided person must share in that which it has to perform with the heart. — *Cramer's Biblico-Theol. Lexicon*. With all thy mind. This commands our intellectual nature: "Thou shalt put *intelligence* into thine affection" — in opposition to a blind devotion, or mere devoteism. With all thy strength. This commands our energies: "Thou shalt put *intensity* into thine affection." — *J. F. and B*. Thy neighbor as thyself. To love our neighbor as ourselves — not more than ourselves, Christ alone could do that; not less than ourselves, but just as we love ourselves, — ready to share with him in all things, to wish him the same good that we wish ourselves. — *David Brown, D.D.*

28. This do, and thou shalt live. True in all cases: any one who can and does love God and his neighbor thus, has already begun to live, has an earnest of eternal life. The parable which follows is but an explanation of how much is meant by "this." But the next verse shows that the lawyer understood our Lord to imply that *he had not thus done*. As the failure is universal, the all-important question is, Who will enable us to do this? This question is not answered by the parable which follows. Like the Sermon on the Mount, it is an *exposition of the law and a preparation for the gospel, but not the gospel itself*. — In John 6: 29, our Lord answers a similar question by speaking of faith, but this lawyer was not prepared for that. He must be first taught his failure by an explanation of the requirements of the law. — *Schaff*.

29. Willing (wishing) to justify himself (to make himself appear right). Measured by some low standard, he still might hope that he had inherited eternal life. — *Abbott*. Who is my neighbor? The definition of one's neighbor was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles. — *Alford*.

Having a part in Christian life, we do not make  
 a man Christ-like — on which side of the street  
 are you to be found when there is down right Christian  
 work to be done — week days — 30:32 First heard  
 is different —

APRIL 10.

## LESSON II.

LUKE 10: 25-37.

salem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way; and when he saw him,<sup>1</sup> he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain<sup>2</sup> Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

<sup>1</sup> Ps. 38: 11. <sup>2</sup> John 4: 9.

30. A certain man. Of what nation, for wise reasons, Jesus does not say, but evidently a Jew, for this is the point of the application in contrast with the Samaritan (ver. 33). He was a fellow-man, and therefore had a neighbor's claim. — *Binney*. Went down from Jerusalem to Jericho. Jerusalem, the capital of the Jews, had then about 150,000 inhabitants. He "went," or "was going down," because Jerusalem stood considerably (about 2,000 feet) higher than Jericho, the latter lying nearly 600 feet below the level of the Mediterranean Sea, so that the language has its fitness in this respect; and because the going to Jerusalem, which was the metropolis, was always regarded as a going up. The distance was a little over 18 miles, the road lying through a desolate and rocky region. — *Abbott*. Fell among thieves. Banditti. Highway-robbers, who were numerous in that vicinity. The road lay through a wilderness. According to Jerome, it was called the red or bloody way; and in his time a Roman fort and garrison were needed there, for the protection of travellers. — *Schaff*. It is very common at the present day for travellers to be robbed here. Wounded him. Because, perhaps, he made some slight resistance as they were spoiling him, or out of mere wantonness of cruelty. — *Trench*.

31. By chance. In the language of common life. — *Schaff*. The original would justify us in saying rather "by coincidence" than "by chance;" by that wonderful falling-in of one event with another, which often indeed seems to men but chance, yet is indeed of the fine weaving-in, by God's providence, of the threads of different men's lives into one common woof. He brings the negative pole of one man's need into contact with the positive of another man's power of help; one man's emptiness into relation with another's fullness. Many of our summonses to acts of love are of this kind; and they are those perhaps which we are most in danger of missing, through a failing to see in them this finger of God. — *Trench*. A certain priest. Many priests journeyed this way; for Jericho was a priestly city, where the priests resided, and from which they must go up for service at the temple. (See Lesson I, First Quarter.) This man is perhaps represented as having been up to Jerusalem in the order of his course, and returning. The law and the prophets enjoined the act of mercy which this priest refused. — *Alford*. Passed by on the other side. The priest shrank, it might be, (1) from the trouble and peril of meddling with a man whom robbers had just attacked, and (2) from the fear of incurring a ceremonial defilement by coming into contact with what might possibly be a corpse before he reached it. He accordingly passed by on the other side, not of the road only, but of the ravine through which the road passed. — *Ellicott*. Or (3) he was in haste to get home after an absence; or (4) he did not like to take upon himself so much cost and trouble. (5) He may have excused himself by thinking that others would do it, if he did not. — *P*.

32. Likewise a Levite. The passage is memorable as the only mention of Levites in the Gospels. He is represented as at once better and worse than the priest, — better in that he does not altogether turn aside, but "comes" and looks; worse in that his second thoughts are at variance with his first, and prevail against them. If he has more light, he also sins more against it. He, too, may have been coming, like the priest, from his week of service in the temple. — *Ellicott*.

33. A certain Samaritan. The Samaritans were half heathen, the descendants of Gentiles who had been only partially instructed in the true religion (2 Kings 17: 27-41). They received the Pentateuch only. In professed religious belief, the inhuman priest and Levite were nearer the truth than the humane Samaritan. — *Riddle*. And Christ does not represent that the Jews as a whole were worse than the Samaritans, but speaks only of this case. They would not help their own afflicted and wounded countryman. He, who could not be expected to aid a Jew, overcame all the usual hostility between the people; saw in the wounded man a neighbor, a brother, one who needed aid, and kindly denied himself to show kindness to the stranger. — *Barnes*. He had compassion on him. From this feeling all the subsequent actions flow. The first step in becoming "good Samaritans" is to

... by their ~~positions~~ - but by their ~~positions~~ -  
 ... the lowest condition  
 ... the highest condition  
 LUKE 10: 25-37. LESSON II. 4: - 20 SECOND QUARTER.

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two<sup>1</sup> pence, and gave them to the host, and said unto him, Take care of him: and what-

soever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37. And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

<sup>1</sup> Matt. 20: 2.

obtain this feeling. But law, good resolutions, beautiful moral examples, and the whole array of human contrivances fail to create it. It is learned from Christ. — *Schaff*.

34. **Went to him, bound up his wounds.** The Samaritan's compassion was not confined to feelings. He took much trouble to give him help. He acted as well as felt. He spared no pains or expense in befriending him. — *Ryle*. "Mark the beautiful climax. First the compassionate heart, then the helping hand, next the ready foot, finally the true-hearted charge." — *Van Oosterzee*. Oil and wine. Which had been provided for personal refreshment, are freely given to be used, according to the primitive surgery of the time, the latter for cleansing the wounds, the former for soothing inflammation. — *Ellicott*. **To an inn.** The word is not the same as that in chap. 2: 7, and implies the Western type of hostelry, where the landlord provides for his guests; while in the earlier passage we have the Eastern caravanserai, where the guests simply find shelter, and arrange their meals for themselves. — *Ellicott*.

35. **Two pence.** About 30 cents; about two days' wages, enough to provide for the necessities of the man for several days.

36. **Which . . . was neighbor?** A most dexterous way of putting the question: (1) Turning the question from, "Whom am I to love as my neighbor?" to "Who is the man that shows that love?" (2) compelling the lawyer to give a reply very different from what he would like, — not only condemning his own nation, but those of them who should be the most exemplary; (3) making him commend one of a deeply-hated race. And he does it, but it is almost extorted; for he does not answer, "The Samaritan," — that would have sounded heterodox, heretical, — but "He that showed mercy on him." It comes to the same thing, no doubt; but the circumlocution is significant. — *J. F. and B.* The primary lesson of this parable is so plain, that it cannot be missed: whoever is in need is my neighbor. True love knows nothing of sectarian or national or race distinctions. The second lesson has been often overlooked. The spirit of genuine philanthropy is a Christian spirit, wherever found. It is recognized by Christ in the Samaritan as well as in the Jew, in the Gentile Cornelius as well as in the orthodox Dorcas. — *Abbott*. Christ himself was the best illustration of the good Samaritan, coming down from the Jerusalem above to this earth, finding men fallen among the robbers (sin and Satan), wounded and helpless; all other helpers (morality, good resolutions) passing by unable or unwilling to help; but Christ, at great cost to himself, relieving the dying world. Others may tell us what we ought to be; but that leaves us in despair. Christ is the way by which we are fitted for heaven. — *P.*

## LIBRARY REFERENCES.

Trench on *Parables*, p. 17. Arnot, p. 341. Guthrie, p. 73. For actual accounts of journeys from Jerusalem to Jericho, see *Land and Book*, p. 613; Tristram's *Land of Israel*, p. 196; Stanley's *Sinai and Palestine*, p. 416; Hanna's *Close of the Ministry*, p. 232. On the Inn, see Dixon's *Holy Land*, p. 347. *Christ in Literature*, p. 210. *Sermons* by Emons (two in vol. v.), D. L. Moody, J. B. Dunn, F. D. Maurice, A. Clark; *Sermons and Addresses* by A. P. Stanley, "The Two Great Commandments."

## ILLUSTRATIVE.

I. **Eternal life.** Bunyan represents Christian as fleeing from his home in the City of Destruction, running with all his might, with his fingers in his ears, and crying out, "Life, life!" So earnestly should we all seek eternal life, if we realized its importance. — *P.*

II. **The priest.** The Crusaders used to wear crosses wrought on their garments. The Christian should carry his profession into his life.

**III. Christian missions** are among the most notable examples of the good Samaritan. This parable answers every objection that can be brought against them. So long as a single land remains unenlightened by the Christian religion, every church should have the spirit of the missionary, who would leave even heaven to preach the gospel. — *P.*

**IV.** It is said that when the empress Helena was searching for the cross on which Christ died, three crosses were found together. To prove which was the true cross, they touched a dead body with each cross, and the cross which restored the dead to life was the true cross of Christ. The religion which helps the poor, which sends most light to the heathen, which brings most sinners to the eternal life of Christ, is proved to be the true religion. — *P.*

### PRACTICAL.

1. Ver. 25. The great question of life is the question of eternal life.
2. Ver. 26. The answer to this question is found in the word of God. **Read it.**
3. Ver. 27. Love is the fulfilling of the law and the fitness for heaven.
4. That is not love of God which does not absorb the whole being.
5. Love of our neighbor is the proof of our love of God.
6. Ver. 29. The wicked care more to justify themselves as they are, than to become what they ought to be.
7. No matter how good the formal belief, if those beliefs are wrong which regulate the life.
8. A few bad ones in a profession or a nation do not prove that all are bad.
9. All whom we can help, the poor, the heathen, the foreigners, are our neighbors.
10. Vers. 36, 37. Christ will make our own confessions condemn our lives.
11. Man is like this wounded person, robbed of character, hope, and heaven, wounded and dying of sin.
12. Christ is the best of all good Samaritans, coming to save at infinite cost the sin-wounded race of men.

### SUGGESTIONS TO TEACHERS.

The question of the lawyer, **WHAT SHALL I DO TO INHERIT ETERNAL LIFE?** is the real subject of this lesson. (1) *Everybody should ask that question* as of the first importance. (2) The answer, for us as for the lawyer, *must be found in the Bible.* (3) The true answer is *love to God and man*; for only those who so love are fitted for heaven, or *can* be happy there. *Why?* (4) *Sinners try to justify their conduct*, rather than to change it for the better. (5) *The strictness of the law of love* is shown in the parable; and those that measure themselves by this rule will find themselves unfit for eternal life. (6) Jesus Christ is the good Samaritan who will save us, who are wounded, and helpless to save ourselves.

### LESSON III. — APRIL 17.

#### THE PHARISEES REPROVED. — LUKE 11: 37-47.

**TIME.** — November, December, A. D. 29; a few days after the last lesson.

**PLACE.** — Perea beyond Jordan. Jesus on his journey from Galilee to Jerusalem.

**RULERS.** — Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee.

**INTERVENING EVENTS.** — Jesus proceeded on his journey after relating the parable of the good Samaritan. At one of his stopping-places he was praying, and his disciples asked him to teach them, when he gave them again "the Lord's Prayer," and discoursed on prayer (Luke 11: 1-13). He heals a dumb possessed man, and replies to the Pharisees who accuse him of being in league with Satan, and discourses to the people. A Pharisee, hearing these words, invites him to breakfast with him.

**DISTINCTIONS.** — Luke 10: 38-42, Jesus' visit to Mary's house, belongs later on in the journey. The healing of the blind and dumb possessed man (Matt. 12: 22-45) is probably a different occasion from this one in Luke. So also the giving of the Lord's Prayer (Luke 11: 1-4) was doubtless a repetition to other disciples, and in other circumstances, of the one given in Matt. 6: 9-13. This discourse is also not the same as the similar one, Matt. 23.

37. ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38. And <sup>1</sup>when the Pharisee saw

it, he marvelled that he had not first washed before dinner.

39. <sup>2</sup>And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter;

<sup>1</sup> Mark 7: 3. <sup>2</sup> Matt. 23: 25.

## INTRODUCTION.

Jesus was still proceeding on his journey, proclaimed as the Messiah by the seventy disciples, and moving southward through Perea. A Pharisee, listening to some of his wonderful words, invites him to his house, where the discourse of the present lesson was spoken.

## EXPLANATORY.

37. **As he spake.** While he was preaching to the people in a peculiarly powerful way (vers. 29-36). **A certain Pharisee besought him.** Or, rather, invited him. That Jesus should have been invited by a Pharisee, when the sect in general was so hostile to him, may have been owing to the desire to have one so famous for a guest, or perhaps to a true impulse of hospitality.—*Andrews.* **To dine with him.** This meal, as also that in John 21: 12-15, was not what we now understand by *dinner*, an afternoon meal, but the first meal of the day, the breakfast, or *dejeuner*, in the prime of the morning.—*Alford.* **He went in.** Christ, who was the guest of publicans and sinners, did not refuse invitations from Pharisees. He went into any company willing to receive him, but made every social gathering an occasion for religious instruction.—*Abbott.* **Sat down.** Or, rather, reclined. See Lesson II., First Quarter, ver. 36. **Meat.** Food of all kinds.

38. **Marvelled that he had not first washed.** The washing referred to was a *ceremonial* one, not simply an act of cleanliness. In this ceremony the Pharisees washed their hands, not their whole body.—*Schaff.* The Law of Moses required purifications in certain cases; but the rabbis had perverted the spirit of Leviticus in this, as in other things, for they taught that food and drink could not be taken with a good conscience when there was the possibility of ceremonial defilement. If every conceivable precaution had not been taken, the person or the vessel used might have contracted impurity, which would thus be conveyed to the food, and through the food to the body, and by it to the soul. Hence it had been long a custom, and latterly a strict law, that before every meal not only the hands, but even the dishes, couches, and tables, should be scrupulously washed. The legal washing of the hands before eating was especially sacred to the rabbinist; not to do so, was a crime as great as to eat the flesh of swine. "He who neglects hand-washing," says the book Sohar, "deserves to be punished here and hereafter." "He is to be destroyed out of the world, for in hand-washing is contained the secret of the Ten Commandments." "He is guilty of death." "Three sins bring poverty after them," says the Mishna, "and to slight hand-washing is one." The later Schulchan Aruch enumerates twenty-six rules for this rite in the morning alone. "It is better to go four miles to water than to incur guilt by neglecting hand-washing," says the Talmud. "He who does not wash his hands after eating," it says, "is as bad as a murderer."—*Geikie.*

39. **And the Lord said unto him.** The form of our Lord's opening remark indicates that the Pharisee "marvelled" orally, and that the others present of that sect had assented to the censure. This was rudeness to the guest, calling for rebuke.—*Schaff.* The severity of his language seems directed rather against Pharisaism than against individuals then present, except so far as their consciences should compel a self-application.—*Andrews.* **Now.** Not in contrast to some previous time, but rather in the sense: full well, here is a proof of the way in which **ye Pharisees**, &c. Others of this party were doubtless present.—*Schaff.* There was a touch of supercilious scorn in all these invitations (of the Pharisees), still more, perhaps, in the looks and whispers in which the wonder in this instance showed itself; and the words point to secret sins which the Searcher of hearts knew, and which it was necessary to reprove.—*Ellicott.* **Make clean the outside of the cup and platter.** This is a remarkable example of our Lord's way of drawing the most striking illustrations of great truths from the most familiar objects and incidents in life.—*J. F. and B.* Pharisaism is always solicitous for the external appearance, and indifferent to the inner spirit.—*Abbott.* **Your inward part.** This of course means your inward man,—your heart. It is what St. Peter calls "the hidden man of the heart" (1 Pet. 3: 4).—*Kyle.* **Ravening.** Rapacity, a greed of gain.

but <sup>1</sup> your inward part is full of ravening and wickedness.

40. *Ye fools*, did not he, that made that which is without, make that which is within also?

41. <sup>2</sup> But rather give alms <sup>3</sup> of such

things as ye have ; and, behold, all things are clean unto you.

42. <sup>4</sup> But woe unto you, Pharisees ! for ye tithe the mint and all manner of herbs, and pass over judgment and the love of God : these ought ye

<sup>1</sup> Tit. 1 : 15. <sup>2</sup> Isa. 58 : 7. Dan. 4 : 27. Chap. 12 : 33. <sup>3</sup> or, *as you are able*. <sup>4</sup> Matt. 23 : 23.

40. **Ye fools.** The term *fools* is literally *thoughtless ones*. It is a different word from that used in Matt. 5 : 22, and does not imply bitterness or contempt. — *Abbott.* *Fools* to mock God as if he could not see within; fools to think that outward rites could fit one for heaven; fools to weigh forms against the spirit of love. — *P.* Did not he that made that which is without, &c. Since God made the inside, as well as the outside, he therefore knows and cares for the inside, as well as the outside. Both are equally clear to his vision. — *P.* The purification of the one cannot therefore be a substitute for the other. A well-cleansed body will not render a polluted soul acceptable to him, any more than a brightly polished platter will render distasteful meat acceptable to a guest. — *Godel.*

41. **Rather give alms, &c.** Rather give in compassion those things which are within, and, behold, all things are clean unto you. Christ says not, *give alms*, the outward gift, but *give compassion* (ἐλεημοσύνη), the inward feeling; he says not *of such things as ye have*, but *those things which are within* (τα ἐνὸντα); thus he does not make mere alms-giving an atonement and reparation for sin, but he declares that works of mercy out of a sincere heart are a condition of true spiritual cleansing; a genuine compassion bestowed on the needy from within is more cleansing to the soul in God's sight than purification and lustration, or than scrupulosity in giving tithes. — *Abbott.* The Pharisees strove after outward and ceremonial purity, while they neglected the purity of the spirit. Now, what is it which defiles the spirit? It is selfishness. Let them do one single loving, unselfish act, — not for the sake of the action itself, nor for any merit inherent in it, — but out of pure good-will towards others, and their whole inward condition would be different. Let those things which had been the materials and instruments of sin and selfishness become the instruments of love and kindness, and all things, both that which is without and that which is within, would be at once purified for them; so they would be purified, not by any formal outward acts, but by the spirit of love. — *Schaff.* **Such things as ye have** (literally the things inside) are the contents of the vessel; which vessel is the *men themselves*. — *Alford.*

42. **Woe unto you.** Not the utterance of a wish, but a statement of a fact that woe must follow such conduct. **Unto you, Pharisees.** In the Pharisees we see ignorance, pride, insolence, selfishness, rapacity, a restless desire for the applause of men, and an overbearing contempt for all but themselves. In Christ we see knowledge, wisdom, meekness, gentleness, generosity, sincerity, perfect disinterestedness, elevated piety, and unbounded benevolence toward all, however humble or poor. Gentle and peaceful as our Saviour was, he could not, without being false to himself and his mission, have refrained from affixing the brand of his indignant reprobation on characters and conduct such as theirs. His whole character constrains us to regard them as the well-weighed "words of truth and soberness," wrung from him by the sight of the wide-spread and enduring mischief which these self-constituted leaders of the people were entailing upon their unhappy followers. — *W. L. Alexander, D.D.* **Ye tithe.** Under the Mosaic law the *tenth* of all produce belonged to Jehovah, and must be offered to him in kind, or redeemed with money (Lev. 27 : 30-33). — *Abbott.* **Mint and rue.** Garden herbs, used both in medicine and cookery, and both probably tithable by law, though not mentioned directly. This expression means that the Pharisees pretended to such excessive scrupulosity about giving a tenth of all their possessions to the service of the temple and to the maintenance of the ceremonial law, that they even tithed their garden herbs. Yet all this time they entirely neglected the plain duties of justice to man, and real love to God. — *Ryle.* **Pass over judgment.** The discernment of what is just, the good sense of the heart, including justice,



MINT.

to have done, and not to leave the other undone.

43.<sup>1</sup> Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44.<sup>2</sup> Woe unto you, scribes and Pharisees, hypocrites !<sup>3</sup> for ye are as

graves which appear not, and the men that walk over *them* are not aware of *them*.

45. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46. And he said, Woe unto you also, ye lawyers !<sup>4</sup> for ye lade men with

<sup>1</sup> Matt. 23 : 6. Mark 12 : 38, 39. <sup>2</sup> Matt. 23 : 27. <sup>3</sup> Ps. 5 : 9. <sup>4</sup> Matt. 23 : 4.

and equity. — *Godet*. The love of God. The great foundation of character, and the heavenly life. A striking and distinctive feature of Pharisaism. Scrupulous attention to some regulation of dress, of meat and drink, of outward observance, is often joined with an utter neglect of humility, faith, and charity. — *Schaff*. These ought ye to have done, &c. Christ does not condemn scrupulousness in small matters, but demands that which



RUE.

is higher. The way to emancipate the conscience from bondage is not to denounce unnecessary scruples, but to fill the soul with a larger and higher idea of the religious life. — *Abbott*. The same tendency to merge greater duties in less besets us still, but it is the characteristic of hypocrites. There is no need for one set of duties to jostle out another; but of the greater, our Lord says, "Ye ought to have done" them; of the lesser, only, "Ye ought not to leave them undone." — *J. F. and B.*

43. Love the uppermost seats. These were at the upper or Jerusalem end of the synagogue, where was the ark or chest that contained the law. These were given either by common consent, or by the elders of the synagogue, to those who were most conspicuous for their devotion to the law, and, as such, were coveted as a mark of religious reputation. — *Ellicott*. Being in such places is not rebuked, but loving to be there. Pharisaism may now show itself in taking the lowest place, if this is done in a slavish obedience to the letter of the gospel, or from a desire to be invited to go up higher. — *Schaff*. Greetings in the market. The greetings referred to were more than the familiar "Peace be with thee," and involved the language of formal reverence paid to those

whom men delighted to honor. — *Ellicott*. Markets. Places of public resort. Our Lord, in this verse, exposes the hollowness of the motives by which his enemies were actuated. Self, and self-aggrandizement, were the true spring of all their conduct. — *Ryle*.

44. Woe unto you, scribes and Pharisees, hypocrites. The better manuscripts give simply, Woe unto you, Pharisees. — *Ellicott*. Ye are as graves which appear not. Graves of humble people, which had become level with the ground, and seemed to be pathway, lawn, or garden only, while beneath were dead men's bones. — *P.* According to Num. 19 : 16, to touch a grave rendered a man unclean for eight days, as did the touch of a dead body. Nothing more easy, then, than for one to defile himself by touching with his foot a grave on a level with the ground, without even suspecting its existence. Such is contact with the Pharisees: men think they have to do with saints; they yield themselves up to their influence, and become infected with their spirit of pride and hypocrisy, against which they were not put on their guard. — *Godet*.

45. One of the lawyers. Any one might be a Pharisee, whether a layman, a priest, or a rabbi, as any of these might be a Sadducee. A scribe and a lawyer were different names for the same class, — the clergy of the day. They were the authorities for the expositions of the law; they copied the sacred manuscripts, and devoted themselves as the work of their life to rabbinical studies and employments. — *Bible-Reader's Commentary*. Thou reproachest us also, who are in official, ecclesiastical position. The man was not a Sadducee, but a Pharisee, and probably felt that the censure applied to him. He would shelter his character behind his office. — *Schaff*.

46. Lade men with burdens, &c. They so presented the correct law as to make its precepts heavy burdens, like loads, packs on beasts of burden. The reference is not simply

APRIL 17

LESSON III.

LUKE II: 37-47.

burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! <sup>1</sup>for ye build the sepulchres of the prophets, and your fathers killed them.

<sup>1</sup> Matt. 23 : 29.

to the traditions they added, but also to the mode of presenting the law itself, as demanding a servile obedience in minute details irrespective of the spirit of the commandment. Imposing such burdens, they did not in the least lighten them by spiritual precept or example. — *Schaff*. There is this characteristic difference between the religion of Jesus Christ and all false religions and all corruptions of Christianity. The latter only enact laws: the former comes to impart *power*. — *Abbott*. To serve God by rules and regulation, without a loving heart, is always a burden. The only light burden is to do right from a heart of love. — *P*.

47. **Build the sepulchres of the prophets.** That is, this is your only mode of honoring them, in lieu of observing their words, imbibing their spirit, or imitating their lives. Thus Herod the Great, a monster of cruelty, rebuilt the sepulchre of David. — *Abbott*. **Your fathers killed them.** The burden of this hypocrisy is, that they being one with their fathers, treading in their steps, but vainly disowning their deeds (Matt. 23 : 30, 31), were, by the very act of building the sepulchres of the prophets, joined with their fathers' wickedness. — *Alford*. They would make believe that they were good by praising and honoring the dead who could not reprove them; but they proved that they were bad at heart by persecuting and hating those who now reprov'd their sins, and would make them better, as John and Jesus. — *P*. Henceforth Jesus stood consciously alone, the rejected of the leaders of his nation. There was before him only a weary path of persecution, and at its end, the cross. — *Geikie*.

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## ILLUSTRATIVE.

I. **Woe unto you.** An infidel came to Dr. Chalmers, and said that Christ could not be as good as was claimed, or he would never have spoken such harsh words as he did to the scribes and Pharisees. Dr. Chalmers asked him to point out the words. He did so; and, taking the words of our lesson, the doctor read them so tenderly, with such infinite pathos and love, that the unbeliever acknowledged that Christ might so have uttered them. — *P*.

II. The bell that warns us of the fire is not to blame for the fire. Christ cried, "Woe unto you;" because, in his love, he would warn against the woes that must come upon sin. — *P*.

III. Hypocrisy is likened to apples of Sodom, — fair without, but dust within; to the volcano *Ætna*, — flaming at the mouth, but cold snow and ice at the foot; to a beautiful wood, with poisonous serpents within; to stores, pretending to be closed on Sundays, but with the back-doors open for customers; to gilded jewelry; to the box-tree, that bears no fruit, though its leaves are always green. — *P*.

IV. A hog once found his way through the open door of a mosque, and circulated around the whole building before he could be driven out. Now, a hog is the abomination of Mohammedans, and not even allowed in their cities. What could be done to purify their temple? It was very simple. The priests explained to the people that the mosque was so holy that when the hog went in he became a lamb, and so remained till he went out, when he again became a hog. The troubled multitude who had gathered at the news of the supposed disaster went back to their business and homes with demonstrations of joy. — *Golden Rule*. So churches that allow gambling and lotteries in their fairs, or any wrong methods for a good end, that they would condemn in others, when used for other purposes.



## PRACTICAL.

1. (Ver. 37.) Jesus went to social gatherings; but he always carried his religion with him.
2. (Ver. 38.) The wise break over ceremonial rules when the higher law of love demands it.
3. Christ's severity of rebuke was the outcome of love, to show men their disease, that they might seek a cure.
4. The essence of true piety is a heart filled with love and virtue. Hypocrisy cares only for appearances.
5. We can know men by their fruits, not by appearances.
6. All ceremonies and minute regulations are vain to fit one for a holy heaven.
7. Loving men, and deeds of love, will destroy all taints of hypocrisy.
8. Giving largely, freely, lovingly, is a means of grace.
9. Honoring the dead past, which cannot reprove, is an easy and common way of seeming virtuous; but obeying and honoring living men who would reform us is the proof of real virtue.

## SUGGESTIONS TO TEACHERS.

Perhaps this lesson can be best taught by keeping before the scholars the CONTRAST BETWEEN HYPOCRISY AND TRUE RELIGION: (1) *Hypocrisy cares for appearances of goodness, but true religion for the heart.* Christ gives two illustrations of this,—the cup and platter, and the hidden graves; others can be found in the Bible, and in *Illustrative* above (vers. 37-41, 44). (2) *Hypocrisy is punctilious about minute rules, but piety about real virtue*, as in politeness and religious observances to-day (ver. 42). (3) *Hypocrisy seeks to be honored as good; piety forgets self, but honors others* (ver. 43). (See 1 Cor. 13:4, 5. Rom. 12, 10.) (4) *Hypocrisy lays burdens on others; piety seeks to do all it can itself* (vers. 45, 46). (5) *Hypocrisy honors past goodness; piety honors present goodness.*

## LESSON IV.—APRIL 24.

## COVETOUSNESS.—LUKE 12 : 13-21.

- **TIME.**—November or December, A. D. 29; immediately following the last lesson.
- PLACE.**—In Perea. Jesus still on his journey from Galilee to Jerusalem.
- RULERS.**—Tiberius Cæsar, Pontius Pilate, Herod Antipas.

## INTRODUCTION.

It is probable that the crowd was gathering again while our Lord was in the house of the Pharisee; that on coming forth he began a discourse to his disciples, following up the thoughts uttered there; and that as new occasions immediately presented themselves, he continued his discourses with a variation in the theme. The section may be thus divided: Vers. 1-12, warning against *hypocrisy*; vers. 13-21, against *covetousness*, occasioned by the request of one present about a division of inheritance; vers. 22-34, against *worldly care*, or lessons of trust in God. In the first part the tone of warning predominates, in the second instruction, in the third encouragement and comfort.—*Schaff*.

13. ¶ And one of the company | brother, that he divide the inheritance  
said unto him, Master, speak to my | with me.

## EXPLANATORY.

13. **One of the company.** Of the multitude (ver. 1) who were listening to Jesus. The man was evidently *not a disciple*, nor preparing to be one, but *some hearer in the crowd*, whose mind had been working in him during our Lord's last sayings about the care of Providence for his friends; and he thought his was *just the care his circumstances wanted*, being,

...set down the principles in which -  
 in questions should be settling but would not take  
 on himself the settlement of them -

<p>14. And he said unto him,<sup>1</sup> Man, who made me a judge or a divider over you?</p>	<p>15. And he said unto them,<sup>2</sup> Take heed, and beware of <sup>all</sup> covetousness: for a man's life consisteth not in the</p>
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<sup>1</sup> John 18: 36. <sup>2</sup> 1 Tim. 6: 7, &c.

as appears, oppressed by his brother in the matter of his patrimony. Possibly, too, he had an idea that the Messiah, or the great rabbi to whom he was listening, was come to set all things right; and, with that feeling which we all have of the surpassing injustice of *our own* wrongs, broke out with this inopportune request. — *Alford*. **Master, speak to my brother, that he divide** (or “bid my brother divide.” — *Riddle*.) **The inheritance with me.** According to the civil law of the Jews, the eldest brother received a double portion of the inheritance, burdened with the obligation of supporting his mother and unmarried sisters. As to the younger members, it would appear from the parable of the prodigal son, that the single share of property which accrued to them was sometimes paid in money. This man was perhaps one of these younger members, who was not satisfied with the sum allotted to him, or who, after having spent it, still claimed, under some pretext or other, a part of the patrimony. — *Godet*. That he felt himself wronged, is evident, and the outburst is true to nature. It weakens the lesson of the incident to suppose that envy, or a desire for more than his legal share, was the motive. The man was full of his earthly wrongs, while the Lord had been talking of heavenly things. The most dangerous form of covetousness is that which listens to Christ in order to get worldly advantage. That was this man's position. He was not a hypocrite, probably was not conscious of the incongruity of his demand. Just here our Lord sheds light on the insidious nature of covetousness. — *Professor Riddle*. That love of the world, which, keeping itself within limits of decency and legality, yet takes all the affections of the heart from God, and robs divine things of all their interest, — against that men have need to be continually warned; and such a warning is here, — a warning not against unrighteousness, but against covetousness; for this may display itself in the manner and temper in which we hold and reclaim our own as truly as in the undue snatching at that of others. — *Trench*.

14. **Who made me a judge or a divider.** Christ refused to interfere, (1) because it was not his part to interfere. He must preach great principles, but not decide cases which belonged to their courts. Christianity deals with men, social laws, great principles; but does not decide on forms of government, give a fixed scale of wages, or decide on the best institutions. Hence Christianity is the eternal religion. It was no part of his to take from the oppressor, and give to the oppressed, much less to encourage the oppressed to take from the oppressor himself. It was his part to forbid oppression. It was not his office to determine the boundaries of civil right, nor to lay down the rules of the descent of property. He asserted principles of love, unselfishness, order, which would decide all questions; but the questions themselves he would not decide. (2) Christ refused, because his kingdom was one founded on spiritual disposition, not one of outward law. That this lawsuit should have been decided by the brothers themselves, in love, with mutual fairness, would have been much: that it should be determined by authoritative arbitration, was, spiritually speaking, nothing. The right disposition of their hearts, and the right division of their property thence resulting, was Christ's kingdom. The apportionment of their property by another's division had nothing to do with his kingdom. (3) He refused, because he was the friend of both. He never was the champion of a class, because he was the champion of humanity. — *Robertson*.

15. **He said unto them.** Unto the multitude. He saw into the covetousness of the man's disposition, and made it an instructive warning for his hearers. — *Alford*. **Beware of covetousness.** The best copies have “all,” i.e., “every kind of covetousness;” because, as this was one of the more plausible forms of it, so he would strike at once at the root of the evil. — *J. F. and B.* **Covetousness.** In the original the word is a very expressive one. It means the desire of having more, — not of having more because there is not enough, but simply a craving after more, — more when a man has not enough, more when he has; more, more, ever more. — *Robertson*. A passion which has a strange history; often of honest enough birth, the child of forethought, but changing its character rapidly with its growth; getting prematurely blind, losing sight of the end in the means, till wealth is loved and sought, and grasped and hoarded, not for the advantages it confers, but simply for itself. — *Hanna*. **A man's life consisteth, &c.** “Life” means all that makes living blessed and satisfying, — enjoyment, usefulness, nobleness, fulness of love. It is present life and eternal life. The things that are essential to the best and happiest life can neither be given nor taken away by wealth, they belong to all, as the sunshine and

abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17. And he thought within himself, saying, What shall I do, because I

have no room where to bestow my fruits?

18. And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19. And I will say to my soul,

fresh air. To people of equal natures, it is wonderful how little difference in enjoyment or in usefulness their possessions make. — *P.* The things of the world will not suit the nature of a soul, nor supply its needs, nor satisfy its desires, nor last so long as it will last. Nay, even the life of the body, and the happiness of that, do not consist in an *abundance* of these things. — *Matthew Henry.* Observe the distinction between Christ's view and the world's view of humanity. To the question, What is a man worth? the world replies by enumerating what he has ; the Son of man, by estimating what he is. Not what he has, but what he is, — that, through time and through eternity, is his real and proper life, — not that which is supported by meat and drink, but that whose very life is in truth, integrity, honor, purity. — *Robertson.*

16. **A certain rich man.** This man is represented as rich, not because successful ; covetousness is worse than unsuccessful covetousness, but because the rich are more exposed to this sin, and to show that even if one gains all that his covetousness desires, still it is folly. **The ground . . . brought forth plentifully.** Our Lord in this parable sets before us one arrived at the very height of worldly prosperity, and that by no unfair means ; as Augustine says, "not by removing landmarks, not by robbing the poor, not by over-reaching the simple." It was by *God's blessing* that he became thus rich, which might have been a real blessing if he had known how to use it. — *Alford.* The fact that it was by God's blessing, and that his wealth was not ill-gotten, must be pressed, for the danger lay concealed in the innocent increase. There was nothing to awaken conscience in this enlargement of possessions. — *Riddle.* "The prosperity of fools shall destroy them" (Prov. 1 : 32), a truth to which this man sets his seal, for his prosperity insnares him in a deeper worldliness, draws out the selfish propensities of his heart into stronger action. — *Trench.*

17. **He thought within himself.** This parable, like that of the Good Samaritan, is more than a similitude, and reads like an actual history. There is an almost dramatic vividness in the rich man's soliloquy. It was the very "superfluity" of the man's goods that became a new cause of anxiety. In such a case half was more than the whole. So far as life depended on property, it would have been better had the property been less. — *Ellicott.* **What shall I do?** A common perplexity of the wealthy. He did not know how to invest his surplus. — *Abbott.* Whether a man has little or much, when he begins to be too anxious about it, he is misusing it. There is plenty to do with increasing wealth. Our Lord's answer to this question is given in ver. 33, and in John 12 : 8. — *Riddle.* This prosperous man says, "my fruits," not God's gifts ; that, too, when the increase was due to God's providence. This feeling is as sinful in its way as recognized crimes. — *Schaff.* **No room where to bestow my fruits.** The poor man's hand is the treasury of Christ. All my superfluity shall be there hoarded up, where I know it will be safely kept, and surely returned to me. — *Bishop Hall.* You have for the depositories of your wealth, the bosoms of the poor, the widows' houses, the children's mouths. — *W. Ambrose.* He looked everywhere but to heaven for a place in which to lay up his treasures. — *P.*

18. **This will I do, &c.** He proposed to do just what every man of ordinary business sagacity would do. He was not a "fool," from a commercial point of view. He represents the great mass of *successful* men. — *Schaff.* **Pull down my barns.** Barns are depositories and granaries. These in the East are pits built under ground, with an opening at the top. In these the grain could be stored so as to be more safe, both from thieves and from vermin. We found them often open like a coal-vault, near the road. He proposes to enlarge these pits by pulling down the walls or sides, and extending them. — *Jacobus.* **All my fruits and my goods.** He would *hoard*, not *use* ; the first element in the rich fool's folly. For rot, and rust, and vermin, and decay, in innumerable forms, begin their work with nimble and busy fingers on unused property. Every scholar knows that dust and mildew deteriorate books faster than careful use ; many a mill-owner keeps his factory going at a loss, to save a greater loss of idleness. All mere hoarding is folly. — *Abbott.*

19. **Soul.** To the continuing discontent and rising care of the rich man is added now the self-deceit of the falsest hope. — *Van Oosterzee.* **Thou hast much goods laid up for many years.** He counted on a long life ; the second element in his folly. We may rightly

20 - fool - one without mind or sense or direction - the soul which he has (will be) most fearful of losing and investment - is now) is honored by a greater thing in it the whole soul -  
 APRIL 24. LESSON IV. LUKE 12: 13-21.

<sup>1</sup> Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20. But God said unto him, *Thou* fool, this night <sup>2</sup> thy soul shall be required of thee: <sup>3</sup> then whose shall

those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, <sup>4</sup> and is not rich toward God. *Rich in love in God's service - rich toward God.*

<sup>1</sup> Eccles. 11: 9. <sup>2</sup> 1 Cor. 15: 32. Jas. 5: 5. <sup>3</sup> Job 20: 22; 27: 8. Ps. 52: 7. Jas. 4: 14. <sup>4</sup> Ps. 39: 6. Jer. 17: 11. <sup>5</sup> Matt. 6: 20. Chap. 12: 33. 1 Tim. 6: 18, 19. Jas. 2: 5.

forecast; but in all our forecasting should consider the uncertainty of life as one of the contingencies to be estimated and allowed for in our plans. This man was such a fool that he did not even know that he must die. — *Abbott*. His folly is *fourfold*: (1) he forgets the Giver (*my fruits, my goods*), (2) he greedily reserves all for *himself*, (3) he imagines such things to be food for his *soul*, (4) he forgets *death* which is every day possible. — *Stier*. Take thine ease; eat, drink, and be merry. He thought to satisfy his *soul* with granaries and their contents; the third element in his folly. He expected to satisfy that which is immortal, with mortal things; that which was made in the divine image, with the food of beasts. — *Abbott*.

20. But God said unto him. This is contrasted with what the man has said to himself. God is represented as audibly uttering this judgment to let the man *know* the certain approach of death. — *Riddle*. Thou fool. As in the last lesson, *unthinking one*. The man whom all the world praises as shrewd and sagacious is often the one whom God calls "fool;" the man whom all the world calls rich and prosperous is the one whom God calls poverty-stricken (Rev. 3: 17). — *Abbott*. This night. "'This night' is opposed to 'many years'; as 'they shall require' to 'thy soul.'" — *Godet*. Thy soul shall be required; literally, "They shall require thy soul." There is a force in the words, "shall be required of thee," a force which Theophylact well brings out: "For, like pitiless exactors of tribute, terrible angels shall require thy soul from thee unwilling, and through love of life resisting. For from the righteous his soul is not *required*; but he commits it to God and the Father of spirits, pleased and rejoicing, nor finds it hard to lay it down, for the body lies upon it as a light burden." — *Trench*. We see in the character of the rich man a combination of activity in promoting his own temporal interest (ver. 17) with a selfish love of ease and pleasure (ver. 19): in a word, the man is thoroughly worldly: he can see only two uses for his possessions, selfish enjoyment of them, and the means of increasing them. The "soul" which he addresses is the seat of the emotions and of the power of enjoyment, — not the spiritual element in man. The frequent repetition of the personal pronoun is characteristic: "my fruits," "my barns," "my goods," and above all "my soul," as if the last were a secure possession. — *Cook*. The things which thou hast provided, or prepared &c. "Prepared" for thyself, they cannot be thine. Some answer: "They will be for my son, my family," but observation proves the answer a folly. Inherited riches are rarely a blessing, and the strife among heirs in answering this very clause is one of the saddest pages of social life (compare ver. 13). — *Schaff*. I do not remember that I ever read that any one, who abounded in acts of charity, and was "glad to distribute," died an evil death or came to a bad end; for such a man hath many intercessors, and it is impossible that the prayers of many should not be granted (Ps. 41: 1-3. Jas. 5: 16). — *St. Jerome*.

21. Rich toward God. Rich in these things which God loves, and which bring him near to God, — rich in love, in good works, in deeds of kindness, in labors and gifts for the salvation of men; rich in all that makes the glory of God and the bliss of heaven. — *P*.

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## ILLUSTRATIVE.

I. Midas, the king of Phrygia, when the gods promised him any thing he would ask, prayed that every thing he touched might be turned into gold. But no greater curse could

have befallen him. He soon tired of turning rocks and trees to gold, and, becoming hungry, would eat, but the food turned to gold before it reached his mouth. He kissed his child, and she became a statue of gold. He could only pray that the gold touch be removed. The story is best told in Hawthorne's *Wonder Book*, or classic stories told to children. — *P.*

II. In one of Trench's poems he tells the ancient story of the banished kings, — how a king learning that at some time, as yet unknown, he would be banished to islands beyond the horizon of the sea, he sent over there treasures, prepared houses and gardens for his future life, till he looked with more joy to the land where his treasures were than the kingdom which he enjoyed. So may we lay up treasures in heaven. — *P.*

III. Illustrations can be drawn from the man in the Arabian Nights' tale of the Forty Thieves, who, entering into their treasure-house, forgot the magic "open sesame" by which the door would open, and perished in the midst of great riches. Also from the slave lost in the Russian diamond-mines, surrounded by rivers of gems, but dying of hunger and thirst. Also by the story in Douglas Jerrold's *Cakes and Ale*, of a man who unintentionally nailed himself into his own treasure-cellar, and perished, as men within the walls of their own selfishness. — *P.*

### PRACTICAL.

1. The Christian minister is to proclaim true principles, not be the arbiter in personal quarrels.
2. There is danger to the soul, even from things that are right in themselves, by undue absorption in them.
3. The greatest sources of happiness and usefulness are open to rich and poor alike.
4. Treasure in heaven is the only sure and lasting treasure.
5. The great question of life is not what we *have*, but what we *are* : a mule may carry a load of gold, and a man may carry but rocks or iron.
6. We may be rich as we please, if only it be rich in good works, heavenly riches.
7. What shall it profit a man if he gain the whole world, and lose his own soul?
8. Often those who seem most successful in the eyes of men, are the greatest fools in the sight of God.
9. Covetousness turns God's blessings into a curse.

### SUGGESTIONS TO TEACHERS.

The name of this lesson suggests its subject, COVETOUSNESS. But it has its application to children, as well as money-getters, in all worldliness and self-seeking, and making any pleasure of more importance than religion or doing good. We have: (1) *An example of covetousness.* (2) *A warning against covetousness.* (3) *An illustration of the folly of covetousness by a parable.* And (4) *a way to cure covetousness by laying up treasure in heaven, and being rich toward God.* The Illustrative above, in itself, and by suggesting others, may be made helpful in impressing these truths.

### LESSON V. — MAY 1.

#### LOST AND FOUND. — LUKE 15 : 1-10.

**TIME.** — December, A. D. 29. Soon after the Feast of Dedication, which Jesus attended at Jerusalem, the 25th day of Chisleu, — the beginning of December.

**PLACE.** — Perea, near Bethabara, where John baptized. Jesus had returned to Perea after his visit to Jerusalem, at the Feast of Dedication.

**RULERS.** — *Tiberius Caesar*, emperor of Rome. *Pontius Pilate*, governor of Judea; Herod Antipas, of Galilee.

**INTERVENING EVENTS.** — Jesus continued his journey and his discourses through Perea. He attends the Feast of Dedication at Jerusalem, early in December (John 10: 22-42). Driven away from the capital, he returns to Perea beyond Jordan; feasts again at a Pharisee's house (Luke 14), and speaks several parables to the crowds of "publicans and sinners," as well as Pharisees, who wait upon him; and among them the lesson for to-day and next sabbath.

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|--|---|
| 1. Then <sup>1</sup> drew near unto him all the publicans and sinners for to hear him. | 2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, <sup>2</sup> and eateth with them. |
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<sup>1</sup> Matt. 9: 10. <sup>2</sup> Acts 11: 3. Gal. 2: 12.

### INTRODUCTION.

Chap. 15 consists of three parables, all enforcing the same general truth, — God's mercy to sinners, — and all making a contrast between the penitent sinner and the self-righteous. The parables, however, present different types of lost sinners. Bengel and Alford regard the first (lost sheep) as a representation of a stupid and bewildered sinner; the second (the lost piece of money) of a sinner unconscious of himself and his own real worth; the third (the prodigal son) of the conscious and voluntary sinner, the most aggravated case. Hence there is a climax in the representation of God's mercy. — *Schoff*. Together, the parables of the lost sheep and the lost coin represent one side of the fall and the redemption of man; while the other and opposite side is represented by the parable of the prodigal. On one side the Redeemer goes spontaneously forth to seek and bear back again the lost; on the other side, the wanderer repents, arises, and returns. — *Arnol*. In the first parable, the shepherd of 100 sheep misses the one out of the 100; in the second, the woman, owning but ten pieces of money, loses a tenth of her property; in the third, the father of two sons loses one. — *Abbott*. Thus we find ourselves moving in ever narrower, and so intenser, circles of hope, and fear, and love, drawing, in each successive parable, nearer to the innermost centre and heart of the truth. — *Trench*. Almost all expositors consider that the shepherd represents Christ going to seek and save the lost; the woman, the Holy Spirit (working through the Church, lighting the "candle of the Lord," and searching the sinner out); and the father of the two sons, God the Father, graciously receiving the returning penitent. — *Eugene Stock*.

### EXPLANATORY.

1. **Then drew near** (there were drawing near) **unto him . . . publicans and sinners.** The original implies, not that at this particular moment they drew near, but that at this period in Christ's ministry they were drawing near. The verb is in the imperfect tense, and implies habitual action. — *Abbott*. Publicans and sinners knew that Jesus had turned, as in indignation, from the house of the Pharisee, and this, it may be, gave them courage to approach him. — *Ellicott*. The *publicans* were inferior officers employed as collectors of the Roman taxes. They were required to pay over to their superiors the exorbitant sum fixed by the law, and depended for their profit on what they could make by fraud and extortion. They overcharged, brought false charges of smuggling to extort hush-money, seized upon property in case of dispute, and held it until their levy was paid. They were universally feared, hated, and despised throughout the empire, but nowhere more than in Palestine. The Talmud classes them with thieves and assassins, and regards their repentance as impossible. No money known to have come from them was received for religious uses. — *Abbott*. The *sinners* are the criminals and outcasts of society of all kinds. **Drew near for to hear him.** India is not more caste-ridden than the Judea in which he lived. The aristocracy of religion looked with hatred and disdain on the masses of their own nation, and with bitterness still deeper on all men of foreign birth. The ruin of long disastrous years of civil war and foreign domination, had covered the land with misery. The Roman tax-gatherer had drained the nation of its life-blood, till it was sinking, as all Roman provinces sank, sooner or later, into general decay. In a land thus doubly afflicted the suffering multitudes hailed with instinctive enthusiasm one who, like Jesus, ignored baleful prejudices; taught the sunken and hopeless to respect themselves still, by showing that he, at least, still spoke kindly and hopefully to them, in all their sinfulness and misery. — *Geikie*.

2. **The Pharisees and scribes murmured, &c.** These words were evidently spoken with surprise and scorn, and not with pleasure and admiration. These ignorant guides of the Jews could not understand a preacher of religion having any thing to do with wicked people! — *Ryle*. The rabbis enjoined that a teacher should keep utterly aloof from such people, even with the view of reclaiming them. It was a sign that wisdom did not dwell with one if he went near the thief or the usurer, even when they had turned from their evil ways. That Jesus should outrage the established laws of privilege and exclusiveness, by allowing those to follow him whom rabbis would not allow to approach them, and, still worse, by receiving them kindly and eating with them, was a bitter offence to the Pharisees

*Christ came with the word of man nature, and  
 Christ is left it out of his translation  
 He has left it out of his translation  
 Luke 15: 1-10. LESSON V. SECOND QUARTER.*

- |   |   |
|---|---|
| <p>3. ¶ And he spake this parable unto them, saying,</p> <p>4. <sup>1</sup>What man of you, having a hundred sheep, if he lose one of</p> | <p>them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?</p> |
|---|---|

<sup>1</sup> Matt. 18 : 12.

and scribes.—*Geikie*. Receiveth sinners, . . . eateth with them. The testimony of the scribes and Pharisees was strictly and literally true. The Lord Jesus is indeed one that "receiveth sinners." He receives them to pardon them, to sanctify them, and to make them meet for heaven.—*Kyle*. He had chosen a publican as one of his inmost circle of disciples, and he had not disdained to mingle with the most forlorn and sunken of the nation, even in the friendliness of the table or the cottage. All over the land it ran from mouth to mouth, that, for the first time, a great rabbi had appeared who was no respecter of persons, but let himself be anointed by a poor penitent sinner, and sat in the booth with a hated publican, and mingled freely in the market-place with the crowds whose very neighborhood others counted pollution.—*Geikie*. Christ did not gain favor among unholy men by making their sins seem lighter than the scribes represented them to be: he made them heavier. He did not convey to the profane and worldly the conception that their sins were easily forgiven; but he fixed in their hearts the impression that God is a great forgiver.—*Arnot*.

3-7. Spake this parable. Compare Matt. 18:12-14, where the same parable occurs. There, however, our Lord brings out the preciousness of the one sheep ("the little one"); here, the mercy of the shepherd in seeking and rejoicing over the one sheep.—*Schaff*.

4. What man of you having a hundred sheep? It is as if our Lord had said, "Would not a man do all this? How much more God!" and by saying, "What man of you?" (compare chap. 11:11) he turns the argument directly upon his accusers.—*Cook*.

If he lose one. A flock of 100 sheep, although small, is yet sufficiently considerable to render it impossible for the shepherd to detect the absence of one by merely looking to them in the lump, and from a distance: he must have minutely inspected them ere he discovered that one was missing. Knowing them all individually, he knows the one that has strayed; he loves them all as his children, and grieves when one goes out of sight.—*Arnot*. The lost sheep is a type of the sinner going away from a loving shepherd, and the green pastures and still waters he provides, wandering at its own will after forbidden delights, till it is lost in the wilderness of sin, and surrounded by a thousand dangers; unable to find the way back, yet sure to perish unless it does.—*P*. Doth not leave the ninety and nine. It was no mark of carelessness in the shepherd, as some have imagined, to leave the ninety and nine in the wilderness while he went to seek the one that was lost. The main body of the flock was left in its own proper place, where it is often left from morning till night by the most careful shepherd, even when he is not employed on the urgent duty of recovering wanderers.—*Arnot*. The argument of this verse furnishes a conclusive answer to what is called the astronomical objection to the doctrine of redemption,—the objection that God would not have chosen so insignificant a planet for the manifestation of his greatest love. To love, there is nothing strange in his leaving the innumerable host who have never sinned, and who may dwell in other worlds, to seek on this those that have sinned and need his saving grace. The duty of the Church is clearly indicated. Its missionary work should be not its incidental, but its great work.—*Abbott*. In the wilderness. We are not to understand "the wilderness" as a sandy or rocky desert, without herbage; but rather as wide-extended grassy plains or savannas, called desert because without habitations of men, but exactly the fittest place for the pasture of sheep.—*Trench*. Go after that which is lost. The Good Shepherd goes himself; he does not send another—man, angel, or archangel.—*Abbott*. He leaves heaven, his home, and becomes man; teaches, suffers, dies, that he may find his lost ones. Until he find it. A hint of what is the patience and perseverance of Christ, and what should be the patience and perseverance of the Christian. It is one of the passages from which the Restorationists claim a hope that all at last will be found. It is true that Christ always finds his sheep; but he does not always recover them. The possibility of the lost refusing to accept the proffered succor does not enter into this parable; the fact that it always is proffered, always brought to the consciousness of the soul, I believe is implied here and elsewhere in the New Testament.—*Abbott*. His whole life, in the days of his flesh, a following of the strayed. And he was not weary with the greatness of the way. He followed us into the deep of our misery, came under the uttermost of our malediction; for he had gone forth to seek his own "till he had found it."—*Trench*.

5. When he hath found it, he layeth it on his shoulders. And how tenderly

He looked down, he saw the human heart, he saw it on the earth side, he saw it in the struggle, he saw it in the darkness.

MAY 1.

LESSON V.

LUKE 15: 1-10.

5. And when he hath found *it* he layeth *it* on his shoulders, rejoicing.

6. And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep<sup>1</sup> which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,<sup>2</sup> more than over ninety and nine just persons, which need no repentance.

8. ¶ Either what woman having ten<sup>3</sup> pieces of silver, if she lose one

<sup>1</sup> 1 Pet. 2: 10, 25. <sup>2</sup> Chap. 5: 32. <sup>3</sup> Matt. 18: 28.

the shepherd handles that sheep which has cost him all this labor and fatigue! he does not smite, nor even harshly drive it back to the fold: nay, he does not deliver it to an underling; but "*layeth it on his shoulders*,"—on his "*own*" shoulders,—a delicate touch which our translation has let go,—and bears it home.—*Trench.* **Rejoicing.** The work of saving, far from being done with a grudge in order to keep a covenant, is a present delight to the Saviour. When I habitually realize not only that Christ will keep his word in receiving sinners, but that he has greater delight in bearing my weight than I can ever have in casting it on him, I shall trust fully and trust always. Look on the simple picture of his love which Jesus has in this parable presented,—look on the words, "*He layeth it on his shoulders rejoicing*," look till you grieve for your own distrust, and the distrust melt in that grief away.—*Arnot.*

6. **When he cometh home.** This refers to the whole process by which the ignorant and bewildered sinner is brought into safety. It does not mean, brought to heaven personally, but where there is ground for "*joy in heaven*."—*Schaff.* Home among God's loving children, home in the conscious love of his Father; home under the care and protection of God. **Calleth together his friends and neighbors.** In its bearing upon our Lord's own work we may think of his "*friends and neighbors*" as being the disciples whom he had chosen; we may think also of "*the angels of God*," and the spirits of the just made perfect, who rejoice over one sinner that repenteth.—*Ellicott.* **Rejoice.** There is nothing so full of occasion for joy as the coming home of the sinner; for he is saved from such infinite misery, he is saved to such blessedness and glory.—*P.* (See Illustrative, I.)

7. **I say unto you.** A slight yet majestic intimation of the dignity of his person he gives in that "*I say unto you*,"—I who know; I who, when I tell you of heavenly things, tell you of mine own,—I say to you that this joy shall be in heaven on the recovery of the lost.—*Trench.* **Joy shall be in heaven.** This verse opens a window in heaven from which a ray of light shines revealing to us: (1) Something of the employments of heaven. (2) The value of the soul. Cities and empires may rise and fall, but nothing is said of joy in heaven over it, but there is joy all through heaven over one soul saved. (3) The awful danger of the sinner. No small escape would produce such joy. (4) It shows that God desires all men to be saved. (5) It proves that there is no other way of salvation.—*P.* **One sinner that repenteth . . . than ninety and nine just persons.** This utterance has given some perplexity, needless, as it seems to me, to the commentators. (1) The just persons, which need no repentance, are not "*the majority which has remained outwardly faithful to the law*," in contrast with publicans and sinners; the just, "*Leviticallly and ecclesiastically speaking*,"—*Godet.* This kind of external and legal righteousness is nowhere recognized in either the Old Testament or the New Testament as a true righteousness: on the contrary, the need of repentance is urged upon such by the Old-Testament prophets (Isa. 1: 10-17), by John the Baptist (Matt. 3: 7, 8), and by Jesus (Matt. 5: 20). Nor are they "*the worlds that have not fallen*" (*Alford*); for, though the language would apply to them, yet they are not directly referred to throughout the parable. Christ here, as in many other instances, takes the Pharisees at their own estimate. Assuming, he says in effect, that you are what you think yourselves to be, just persons that need no repentance, there would be more joy in heaven over these repentant publicans and sinners than over you. The case is analogous to and illustrated by that of Luke 7: 36-47.—*Abbott.* Yet Christ did leave "*the worlds unfallen*," the angels, and come down to save the one lost world, and most probably these are the ninety and nine that need no repentance.—*P.*

8. **Either what woman having ten pieces of silver.** The women of Nazareth still wear around the forehead and face a roll of silver coins, called "*semedi*," to which the Saviour here alludes. The coins spoken of are *drachmae*, worth about eight and one-half pence or 17.6 cents each, although relatively ten times as valuable then.—*Schaff.* **Piece of silver.** A coin with the stamp of the king upon it, as the sinner has on his soul the image and superscription of God. The sinner is lost, but still he belongs of right to God.—





3. Unless we go down to sinners in a sincere and loving friendship, we cannot save them; and it is safe to go so long, and only so long, as we are seeking to save them.
4. Sinners are like lost sheep, gone astray of their own choice; leaving a good home; unable to find their way back; exposed to multitudes of dangers.
5. We know something of the love of Christ by what he endured to bring us home.
6. The more we rejoice in the salvation of men, the more will we do to save them.
7. It is the business of Christians to follow their Master in going after the lost sheep.
8. God wants all men to be saved, with an intense desire.
9. Let us make heaven to rejoice by repenting ourselves, and by leading many others to repentance.

### SUGGESTIONS TO TEACHERS.

Several of the great truths of salvation are set forth by this lesson. Picture the crowds of sinners drawn to the Messiah, and the murmuring of the Pharisees. How was Jesus a friend of sinners? *FIRST, the sinner is lost*, away from the green fields and still waters of duty, ranging after forbidden delights; *in danger* from many a beast of prey, and unable to find the way back. *NEXT, Christ seeking the sinner*, and what it cost him to find him; and all this in vain unless he will repent and return. *THIRDLY, we see another view of this seeking* by the Holy Spirit, in the parable of the lost money. The sinner with the image and superscription of God upon him very precious; the light, the sweeping, the finding. *LASTLY, the joy in heaven*, and what it teaches us about our salvation.

*... the sinner is lost, away from the green fields and still waters of duty, ranging after forbidden delights; in danger from many a beast of prey, and unable to find the way back. NEXT, Christ seeking the sinner, and what it cost him to find him; and all this in vain unless he will repent and return. THIRDLY, we see another view of this seeking by the Holy Spirit, in the parable of the lost money. The sinner with the image and superscription of God upon him very precious; the light, the sweeping, the finding. LASTLY, the joy in heaven, and what it teaches us about our salvation.*

LESSON VI. — MAY 8.

### THE PRODIGAL SON. — LUKE 15 : 11-24.

**TIME.** — December, A. D. 29; the same time as our last lesson.

**PLACE.** — Perea beyond Jordan.

### INTRODUCTION.

This parable has been justly termed the *crown and pearl* of all Christ's parables, — a world of beauty, wisdom, and love, condensed into a few words as the whole great landscape is painted on the minute retina of the eye. — *P.* If there could be only one page in the Bible, I should choose that the single page should contain this parable. — *Horace Greeley.* The other two parables (our last lesson) set before us God seeking and finding the sinner, through the incarnation of the Son, and the agency of the Spirit. The third shows us the sinner seeking God. They are all three true of every real conversion. — *Rev. Wm. M. Taylor, D.D.* It is not that some of fallen humankind are saved after the manner of the strayed sheep, and others after the manner of the prodigal son; not that the Saviour bears one wanderer home by his power, and that another of his own accord arises and returns to the Father. Both these processes are accomplished in every conversion. The man comes, yet Christ brings him; Christ brings him, yet he comes. — *Arnott.*

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| 11. And he said, A certain man had two sons : | 12. And the younger of them said to his father, Father, give me the por- |
|---|--|

### EXPLANATORY.

11. **A certain man.** Our heavenly Father, whose are all men and all things. **Two sons.** The two sons undoubtedly represent the two classes whose presence led to the discourse; the scribes and Pharisees (the elder son), and the publicans and sinners (the younger son). Both classes were Jews, nominal members of God's family. All men are represented by these two classes. In the course of history the difference between the two was fitly represented by the Jews and the Gentiles. But the parable *did not directly apply to the Jews and Gentiles as such.* — *Schaff.* All penitent and returning sinners are the younger son. All who exhibit the spirit of the elder are the elder son. The two sons are types of two characters. — *P.*

into the hands of the wicked, and he said that he could  
 have more than he needed, and he said that he could  
 are not and the Lord is not in the world, and he said  
 the Lord is not in the world, and he said that he could  
 all who will come to God and receive and forgive  
 LUKE 15: 11-24. LESSON VI. SECOND QUARTER.

tion of goods that falleth to me. And he divided unto them *his* living.

13. And not many days after the younger son gathered all together,

and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all,

Mark 12: 44. THE FIRST STAGE OF SIN.

12. And the younger. Naturally, more thoughtless and reckless; with stronger passions, and less capacity to restrain. — *A. C. Kendrick*. Give me the portion of goods (or, thy substance) that falleth to me. Such requests were not unknown in those days, since the portions were legally defined. That of the younger son would be one-third, that of the elder two-thirds (Deut. 21: 17). — *Riddle*. The request of the younger son points to the root of all sin, ever since our first parents desired to be "as gods knowing good and evil." It is the desire to be independent of God, and to be, so to speak, one's own master; to be free, and live as he pleased. — *Cook*. He thought he could be happier if he had his father's property without his father's presence, love, and care. Men call this form of selfishness, love of liberty: God calls it sin. — *Riddle*. The subsequent sins of the younger son are included in this one, as in their germ — are but the unfolding of this, the sin of sins. . . . Directly opposed to "Give me my portion of goods," is our daily petition, "Give us this day our daily bread:" we therein recognize our dependence upon God as our true blessedness. — *Trench*. He divided unto them *his* living; i.e., the property from which he lived. This compliance sets forth *our free will* as allowed by God. The father still administered for the elder son. The self-righteous are nominally with the father, under his direction, but not yielding a hearty obedience. — *Schaff*. He will let the young man discover, by bitter experience, the folly of his request. Such is the dealing of God: he has constituted man a spiritual being, that is, a being with a will; and when his service no longer appears a perfect freedom, and man promises himself something better elsewhere, he is allowed to make the trial. He shall discover, and, if need be, by most painful proof, that the only true freedom is freedom in God; that to depart from him is not to throw off the yoke, but to exchange a light yoke for a heavy one, and one gracious master for a thousand imperious tyrants and lords. — *Trench*.

#### THE SECOND STAGE.

13. Not many days after. But not immediately. There is a hint of the development of sin. Independence of God comes first; departure from God follows. So Adam, after disobedience, desired to hide from God. — *Abbott*. It is a fine and delicate touch, — the apostasy of the heart, as St. Bernard here well observes, often running before the apostasy of the life. The divergence of the sinner's will and God's does not *immediately* appear. This, however, cannot be for long. — *Trench*. Gathered all together. His means were now all in a movable form, not in real estate; and he was fully prepared for a profligate squander. — *Whedon*. By this gathering together of all, and departing, seems intimated the collecting, on man's part, of all his energies and powers, with the deliberate determination of getting, through their help, all the gratification he can out of the world, — the open preference of the creature to the Creator. — *Trench*. Into a far country. To willingly abide in sin is to journey very far from God. The "far country" represents the breaking loose from restraint, the outward separation from religion and morality. — *Riddle*. The far country is forgetfulness of God. — *Augustine*. We are always far from God when we are living without respect to, or trust in, or obedience under, him; though he is never far from us. In this respect the imagery of the parable, being taken from human experience, is necessarily imperfect. The heavenly Father never loses sight of, or ceases to care for, watch over, and protect, his prodigal son. Even the famine and the hunger are gospel messengers sent from him. — *Abbott*.

#### THE THIRD STAGE.

Wasted (dissipated) his substance. His property. That is wasted which fails of the true use for which it was made. The sinner's substance — his faculties, and his opportunities of doing and being good, his blessings, God's promises and love, the influences of the Holy Spirit — is wasted, when he neglects them, misuses them, and goes on in sin by means of the very things which were given to aid him to usefulness and heaven. — *P*. With riotous living (luxurious, sensual, licentious living). The natural result of selfish separation from God is *sensuality*, seeking gratification in earthly objects. — *Schaff*. Some have applied this *riotous living* chiefly to wanton and dissipated sinners. It does

there arose a mighty famine in that land: and he began to be in want.

15. And he went and joined himself to a citizen of that country; and

he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the

apply to them, but it applies also to all sinners; for they do with spiritual things what riotous men do with earthly things. They waste their Bibles, their sabbaths, the influences of the Spirit, their religious training, all their heavenly inheritance, and get nothing but a temporary pleasure in return. — *P.*

#### THE FOURTH STAGE.

14. **When he had spent all.** This seems to have happened very soon: the enjoyment of sin is brief. When sinful pleasure ceases to give delight, we have spent all that we can spend in that "far country." What remains is not current there. — *Riddle.* **A mighty famine.** The liberty of self-enjoyment is not unlimited, as the sinner would fain think; it has limits of two kinds: the one pertaining to the individual himself, such as satiety, remorse, the feeling of destitution and abjectness resulting from vice (*when he had spent all*); the other arising from certain unfavorable outward circumstances, here represented by the *famine* which occurs at this crisis; that is, domestic or public calamities which complete the subduing of the heart which has been already overwhelmed, and, further, the absence of all divine consolation. Let these two causes of misery coincide, and wretchedness is at its height. — *Godet.* A famine of truth and love, and all whereby the spirit of man indeed lives. There need be no outward distresses to bring on a sense of this famine. In the palaces of kings, at the tables of the rich, the immortal soul may be famishing, yea, ready to perish with hunger. — *Trench.*

15. **Joined himself.** The expression in the original is a very strong one. "He clave unto; i.e., he was in a state of absolute dependence upon this person, being, in effect, a slave. — *Cook.* **To a citizen.** He with all his misery was not a "citizen," but a stranger, in that far land. He did not feel himself at home, nor naturalize himself there. The other was well-to-do; the famine had not touched him: herein how far more miserable indeed, though he knew it not, than he who "began to be in want"! For there is hope for the sinner so long as he feels himself a miserable alien in the land of sin: his case is becoming hopeless, when he has made himself "a citizen" there, when he is troubled with no longings after a lost paradise, after a better land that he has left behind. But how shall we understand his *joining himself* to the citizen of that far country? The sinner sells himself to the world: he entangles himself more deeply in it. Our Lord gives us a hint here of that awful mystery in the downward progress of souls, by which he who begins by using the world to be a servant to minister to his pleasures, submits in the end to a reversing of the relationship between them, so that the world uses him as its drudge, and sin as its slave. He becomes cheap in the sight of that very world for the sake of which he has forfeited all. — *Trench.* **To feed swine.** An office the most degrading to a Jew, involving ceremonial uncleanness and separation from other Jews. — *P.* There may be an allusion to the occupation of the publicans, whose office was to serve a foreigner in a degrading duty. — *Riddle.* In the inner teaching of the parable, this perhaps implies a state in which the man's will and energies have but the one work of ministering to his baser appetites. — *Ellicott.*

16. The "husks that the swine did eat" are now familiarly known to be the pods of the *Ceratonia siliqua* of Linnæus, the kharûb (or carob) of the natives. Other names are Greek beans, and St. John's bread. The kharûb tree is an evergreen, its leaves thicker than those of an ordinary locust, and darker in color. The kharûb is a noble tree, and is met with all the way from Southern France to the Orient. Its pods usually hang curved,



HUSKS.

swine did eat : and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

18. I will arise and go to my father,

and will say unto him, Father, I have sinned against heaven and before thee.

19. And am no more worthy to be called thy son : make me as one of thy hired servants.

20. And he arose, and came to his

— whence the Greek name meaning *little horns*, — and are much like those of the honey-locust of the North-eastern United States, though firmer and thicker. The beans are an article of food, — not at all despised or loathsome, — among the poorer classes ; and from the viscous lining of the pods a kind of *dibs*, or molasses, is made, which is much used in making various sorts of sweetmeats. In Cyprus they are literally the food that the swine eat. — *Professor I. Hall in Sunday-School Times*. At the present day they are employed in Spain and other countries as food for horses, asses, and mules. A tree will sometimes produce 800 to 900 pounds of pods, each pod being six to eight inches in length, and one inch in breadth, and about a quarter of an inch thick. — *Bible Plants*. That the swine did eat. He who would not feed on the bread of angels petitions in hunger for husks of swine. — *Trench*. No man gave unto him. The friends he had made by sin deserted him in his need. They always do. And then there is no food that can satisfy the soul in that far country. The citizens had nothing to give him which he needed. — *P*.

17. In this and the succeeding verses, every element in the experience of a true repentance is clearly traced : consciousness of sin, resolution of repentance, abandonment of sin, return to God, confession to him without palliation or excuse, consecration to his service. — *Abbott*.

#### THE RETURN : THE FIRST STEP : *Consciousness of Sin.*

**Came to himself.** The phrase is wonderfully suggestive. He had been living to a self which was not his true self. The first step in his repentance is to wake as out of an evil dream, and to be conscious of his better nature. — *Ellicott*. The sinner is like Jonah, sleeping in the storm, dreaming beautiful dreams, but unreal and evanescent. He is like one out of his reason. Repenting is coming to himself — to the realities of life, to reasonable living, to his right mind. He who finds God finds himself. — *P*.

#### THE SECOND STEP : *Resolution of Repentance.*

**How many hired servants of my father's.** The "hired servants" are obviously those who serve God, not in the spirit of filial love, but from the hope of a reward. — *Ellicott*. The powers of nature, birds, animals, and also all men whom God overrules to work out his designs, but who do not serve him as friends and sons. — *P*. **Bread enough.** Even these have enough to eat, — not the higher joys and blessings of children and heirs, but the peace and comfort which belong to their lower natures. — *P*. **And I perish with hunger.** Literally, *am destroying myself*. He really destroys himself who remains in want away from the abundance of his father's table. Observe that the very lowest possible motive suffices for a starting-point in Christian experience. The prodigal is moved by hunger in the first instance ; the sense of sin and the resolution of repentance and confession came subsequently. Any motive that actually leads the soul to repentance suffices, no matter what it is. — *Abbott*.

#### THE THIRD STEP : *Abandonment of Sin.*

18. **I will arise.** He remembers that he has a father, and trusts in his love. — *Ellicott*. How many betake them to some other citizen of that far country, who promises them a little better fare ! Or it may be, they learn to dress their husks so that they shall look like human food ; and they then deny that they are the fodder of swine. Or, glorying in their shame, and wallowing in the same sty with the beasts they feed, they proclaim that there was never intended to be any difference between the food of men and of swine. — *Trench*. **Go to my father.** Against whom he had sinned, but who was his father still. God is our Father in one sense, however unworthy we are to be his children. There is none else to whom the sinner can go. He *must* go home. — *P*. **I have sinned, &c.** We may injure ourselves by our evil, we may wrong our neighbor, but, strictly speaking, we can *sin* only against God ; and the recognition of our evil as first and chiefly an offence against him is of the essence of all true repentance, and distinguishes it broadly from many other kinds of sorrow which may follow on evil deeds. — *Trench*. Why, it may be asked, does no one

single man that brought - nothing satisfaction -  
 or gift -  
 Rom 6: 25-21-1 Cor 13: 2-13  
 MAY 8<sup>th</sup> did not have to make the whole journey  
 LESSON VI. LUKE 15: 11-24.

father.<sup>1</sup> But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven,

<sup>2</sup>and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

<sup>1</sup> Acts 2: 39. Eph. 2: 13, 17. <sup>2</sup> Ps. 51: 4.

confess his faults? Because he is still living in the midst of them. A man must be awake to tell his dream; and the acknowledgment of our faults is a proof of a right mind.—*Seneca*.

19. I am no more worthy, &c. Genuine penitence always feels its unworthiness. Make me as one, &c. He does not give up his sonship, but asks only the treatment given to a hireling, for he does not even deserve that. Some explain that he wished by fidelity in that position to prove himself again worthy. But the main point is, that *the prodigal* makes no excuse for his sins, but acknowledges his unworthiness.—*Schaff*.

#### THE FOURTH STEP: *Return to God.*

20. And he arose and came toward his father. *Toward*, not to (πρός). He did not come to his father, his father came out to him. This actual setting-out on the homeward journey is the turning-point in the prodigal's life. The sinner may have conviction of sin and resolution of reform in the future, and remain unsaved in the far country; it is actually arising and going, that saves. To this God makes the promise of Isa. 55:7. Whatever sense of sin suffices to lead to this return is sufficient: no need to wait for deeper convictions; whatever trust in God suffices to inspire to this is sufficient: no need to wait for greater faith. Note two suggestive facts in the prodigal's experience: (1) The joy and peace, the father's kiss, ring, robe, &c., are not instantly conferred: there is a way to be travelled first; often in actual experience it is a long and weary one. (2) Though the prodigal brings nothing good with him, neither does he bring anything evil. He forsakes all in turning his back on the far country.—*Abbott*. In the act of fleeing to his father, the prodigal leaves his associates, and his habits, and his tastes behind.—*Arnot*. When he was yet a great way off.—In the story of the parable we must think of the wanderer as coming back weary, foot-sore, hungry, and in rags. In the interpretation, the state of the penitent is that of one who is poor in spirit, hungering and thirsting after righteousness, conscious of his nakedness, and needing something else than the "filthy rags" of his own righteousness (Isa. lxiv. 6) to cover it. And he is yet "a great way off,"—not as yet near the home of peace, the light of the Father's countenance.—*Ellicott*. His father saw him. There is a delicate and beautiful implication of the father's unsleeping tenderness. His heart yearned over his prodigal, and his waiting eye caught the most distant possible glimpse of him. The son had come with trembling, but his fears were disappointed: his father was moved with compassion, and hastened to make the most eager demonstrations of his affection.—*Professor Kendrick in Sunday-School Times*. And ran. The return of the sinner is expressed by the word *going*, but God's coming to the sinner by *running*. God maketh greater haste to the sinner than the sinner does to God.—*Farrindon*. Kissed him. There comes to him the joy of all joys; the love of the father finds him, and he is conscious of the love. There is the contact of his soul with the Divine Presence which answers to the father's kiss.—*Ellicott*. Kissing, in the East, is the pledge of reconciliation and peace.—*Trench*. The father "kissed the past into forgetfulness."—*William M. Taylor*.

#### THE FIFTH STEP: *Confession of Sin.*

21. And the son said unto him, Father . . . I am no more worthy to be called thy son. But he did not add, Make me as one of thy hired servants (ver. 19). Why? Because sonship is more than service; and he that came expecting to be a servant, in the kiss and embrace received the spirit of adoption, whereby he cried Abba, Father. (See Rom. 8: 14, 15. Gal. 4: 6, 7. John 15: 15.) The father's love prevented the request for a servant's place. To return to God requires faith; to receive God requires greater faith.—*Abbott*.

#### THE SIXTH STEP: *Consecration to God, and Welcome Home.*

22. Bring forth. When the far-away wanderer came back to his early home, he found six things; he found a father, a home, a welcome, a ring, a feast, and a song. There is a spiritual meaning hidden under each of the gifts which the rejoicing father bestowed.—

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. <sup>1</sup>For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

<sup>1</sup> Chap. 15: 32. Eph. 2: 1; 5: 14. Rev. 3: 1.

*Theo. Cuyler.* **The best robe.** Or, a robe, the best one: so the best MSS. and late critical editions. The robe was not mere clothing, but a long and richly embroidered vestment, such as are kept in store in the East, and are presented to honored guests. The "best robe" may easily signify the righteousness of Christ imparted to one who had been half-clad in filthy rags. — *T. Cuyler.* **Put a ring on his hand.** The ring was doubtless the father's signet-ring which invested him with equality for the time being. — *Prof. Isaac Hall.* The ring was worn only by freemen. — *Schaff.* A token of acceptance to the Divine favor. To bestow a ring was accounted, in Oriental lands, one of the highest marks of favor: as when Pharaoh took off a ring, and put it on the finger of Joseph. In wedlock it is the chosen emblem of love bestowed and love received. More than this: it is the seal of the Holy Spirit's regenerating work. A seal is used to mark any thing as genuine. And when a new convert feels the Spirit's influence in his soul, he has an internal witness to the genuineness of the change. A seal is also used to designate property. True conversion stamps a penitent believer as belonging to a new owner. He can then say, "I am Christ's." Another use of a seal is to make any thing secure. A seal on a house-door (in Eastern lands) makes the house safe; a seal on a will attests the validity of the document. A true believer's ring implies all these blessings. — *T. Cuyler.* **Shoes on his feet.** In those days servants and slaves wore no shoes, and were thus distinguished from the members of the family. This was therefore tantamount to a declaration that he was not to be regarded as a servant, but as a son. — *Guthrie.* The "shoes" were the new foot-gear for walking in the new path of obedience. — *Cuyler.* The sense of the whole verse is: God will restore the penitent, and give him, out of love, all that is necessary to mark him as a son. — *Schaff.*

23. **The fatted calf.** The double article of the original emphasizes the reference to the well-known fatted calf, that stood in the stall, ready for the appropriate festal occasion. The proper time has come, and the family must be gathered at the festal board. It is pre-eminently a time for feasting. — *Prof. Kendrick in S. S. Times.* **Merry.** The feast indicates the joy of a forgiving God over a forgiven man, and the joy of a forgiven man is a forgiving God. — *Arnot.* The feast sets forth the gladness which reigns in heaven over even a single returning impenitent. — *T. Cuyler.* The peculiarity is that the delight is shared by the recovered one himself. — *Taylor's Lost Found.*

24. **Was dead . . . lost.** The former state of the sinner. He was worse than dead; he was utterly lost in sin. No wonder they rejoiced at such a restoration to life and home. — *P.*

### LIBRARY REFERENCES.

Wm. Taylor's *Lost Found*. Mr. Bullock's *Way Home*. Mackenzie's *Wanderer and his Return Home*. Arnot, Trench, and Guthrie on *The Parables*. Bushnell's *Sermons for the New Life*, p. 71, on the Hunger of the Soul. Abbott's *Young Christian*, on the Relief to the Conscience by full Confession. *Sermons* by Spurgeon, series iii., iv., ix. Moody, Nettleton, Beecher, series iii., v. Robertson, series iii., p. 314. Hudson's *Lectures on Shakespeare*, vol. ii.: 40, 41, for effect of the prodigal's losses on his character.

### ILLUSTRATIVE.

I. Excellent illustrations in Trench on this parable (p. 307). Taylor's *Lost Found*, pp. 80, 88, and 140. Bertram's *Homiletical Cyclopadia*, 2314. *Pilgrim's Progress*.

II. In Bible, Solomon unsatisfied with all pleasures (Eccles. chap. 2). Changed garments (Zech. 3: 3-5). Jonah, running away from God.

III. The Highland widow, whose daughter had gone away from home, and was morally lost, never bolted the door of her cottage, nor put out the light. "I will not bolt it," she said, "lest she should come when I am asleep, and I would not like her to find the door locked against her." — *Taylor.*

### SUGGESTIONS TO TEACHERS.

This parable as a picture of THE SINNER'S WANDERING AND RETURN naturally divides itself into two parts. I. THE WANDERING, with its four steps: (1) *Forsaking his father.*

(2) *In the far country of sin.* (3) *The wasted living.* (4) *The mighty famine.* II. THE RETURN, with its five steps: (1) *Coming to himself.* (2) *Consciousness of sin and unworthiness.* (3) *Returning to his father.* (4) *Confession of his sin.* (5) *The welcome home,* with the infinite longing of God, not to punish, but that the sinner repent. The lesson itself is an illustration, and needs chiefly a close application to our scholars.

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LESSON VII. — MAY 15.

THE RICH MAN AND LAZARUS. — LUKE 16: 19-31.

**TIME.** — December, A. D. 29, or early in A. D. 30; probably not long after our last lesson.

**PLACE.** — Perea beyond the Jordan.

**RULERS.** — Tiberius Caesar, emperor of Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee.

**INTERVENING HISTORY.** — After telling to the Pharisees the parables of our last two lessons, with probably only a brief interval, Jesus spoke the parable of the *unjust steward* to his disciples; not the twelve, but those of the publicans and sinners who believed on him. They needed their peculiar instruction on covetousness. The Pharisees also listened to this discourse, and derided him. Then, turning to them, he preached on covetousness, and enforced it with the parable we study to-day.

INTRODUCTION.

This story may be called a parable, or a representative narrative. In either case all the circumstances of the story are exactly according to facts, and picture out the real state of things, as Christ always does in his parables. As from the parables of the sheep, the steward, the wedding-feast, we may learn the customs of that day, so from this parable we may learn the truth about the other world and its relation to this. It is the parting of the veil that hides the other world from this. — *P.*

19. There was a certain rich man, | linen, and fared sumptuously every  
which was clothed in purple and fine | day:

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EXPLANATORY.

SCENE I. — THE SCENE ON EARTH.

19. **A certain rich man.** His name is not given. The name *Dives*, by which he is sometimes called, is simply the Latin word for "rich." — *P.* **Clothed in purple.** The upper dress, — a woollen garment dyed purple. — *Godet.* The Tyrian purple, which was very costly, the dye being only obtainable in minute quantities from certain shell-fish found near Tyre. — *Eugene Stock.* **Fine linen.** The under-garment, or tunic, of fine linen. — *Godet.* It was made from the Egyptian byssus, a flax that grew on the banks of the Nile. It was exceedingly soft, and of dazzling whiteness. — This linen has been sold for twice its weight in gold. It is mentioned in Rev. 18: 12, in association with silk. — *Lange.* **Fared sumptuously.** Had a splendid banquet daily. — *Godet.* He had all the comfort and luxury which wealth could buy. Even this argued no moral wrong, so long as it was accompanied by gratitude to God and charity to the poor. His crime was *godless selfishness.* He was living as if there were no supreme power to which he was responsible, and no world to come. He was rich toward himself, and not toward God (Luke 12: 21).



MUREX PURPURA: SOURCE OF TYRIAN DYE.



20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

21. And desiring to be fed with the crumbs which fell from the rich

man's table: moreover the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:

— *Prof. A. C. Kendrick in S. S. Times.* There is nothing to make us think him other than a reputable man, one of whom none could say worse than that he loved to dwell at ease, that he desired to remove far off from himself all things painful to the flesh, to surround himself with all things pleasurable. His crime was a lazarus lying at his gate, and lying unrelieved. — *Trench.*

20. A certain beggar named Lazarus. The Greek name Lazarus comes from Eleazer (God helps) abbreviated by the rabbins in Leazar, hence Lazarus. The name was common among the Jews. — *Godet.* In every tongue in Europe, a "lazar" is now regarded as a descriptive name of the poor. It is singular enough, the rich man's name is not mentioned, whereas that of the beggar is. In this world the name of the rich man was sounded by a thousand trumpets. In the heavenly world all is reversed. Greatness alone is prominent now: goodness alone will be prominent there. — *Cummings.* Laid at his gate. Rather, thrown down at his hall-door. — *Isaac Hall.* The gateway at the entrance of which he was laid is that which conducts in Eastern houses from the outside to the first court. — *Godet.* He was deposited there with the hope of attracting the rich man's pity. The portals of the wealthy were the customary resort for mendicants. Full of sores. Ulcerated; one of the natural effects of a mendicant's life. Beggary, such as is here depicted, is much more common in the East than with us; and, in the absence of any more systematic provision, almsgiving to the poor was insisted upon by the Old Testament (Job 29:13. Ps. 41:1; 112:9. Prov. 14:31). In neglecting Lazarus, this rich man was therefore palpably disregarding the spirit of the Old Testament requirements. That he knew Lazarus and his condition, is clearly implied by vers. 23, 24. — *Abbott.*

21. To be fed with the crumbs. The habits of the East, the absence of knives and forks and the like, made the amount of waste of this kind larger than do the habits of modern Europe. (Compare the language of the Syro-Phœnician woman, in Mark vii. 28.) — *Ellicott.* Dogs came and licked his sores. This is an expression that denotes almost utter abandonment; as if Lazarus were left to himself, without even the begging confederates common nowadays. The dogs are the local scavengers, each set having their own territory. They belong to nobody, are a thin, mangy, starved set of outcasts. — *Prof. Isaac Hall in S. S. Times.* The licking of the poor man's unbandaged wounds by those unclean animals as they passed, is the last stroke of the picture of his nakedness and forsakenness. — *Godet.* There is nothing expressly said concerning the moral condition of Lazarus, — his faith, his patience, his resignation to the will of God. Yet these from the sequel must all be assumed, since his poverty of itself would never have brought him to Abraham's bosom. We may certainly assume that he suffered after a godly sort. But for this, his sufferings themselves, however great, would have profited him nothing, would have brought him not a whit nearer the kingdom of God. — *Trench.*

#### SCENE II. — THE SAME CHARACTERS IN THE OTHER WORLD.

22. The beggar died. The burial of Lazarus is not mentioned: it was not worthy of record in itself, like the splendid obsequies of the rich man. — *Cook.* Of design and with deep meaning, the body is left unnoticed, and the history of his soul is continued beyond the boundary of life, as the real and uninterrupted history of the man. — *Arnot.* Was carried (his soul, his true self) by the angels. Probably to be understood literally. The contrast of the reversed positions begins already: rich men were pall-bearers of their associate, but the beggar was borne by angels. — *Riddle.* The office here assigned to angels accords with all other notices of their ministrations to heirs of salvation (cf. Matt. 24:31. Mark 13:27. Heb. 1:14). — *Cook.* Into Abraham's bosom. Of the three terms in common use among the Jews to express the future state of blessedness, — (1) the Garden of Eden, or Paradise; (2) the throne of glory; (3) the bosom of Abraham, — this was the most widely popular. It rested on the idea of a great feast, in which Abraham was the host. To lie in his bosom, as St. John in that of our Lord (John 13:23), was to be there as the most favored guest. — *Ellicott.* The rich man died . . . was buried. There is a sublime irony in this mention of his burial, connected as it is with what is immediately to follow. No doubt we are meant to infer that he had a funeral according to the most approved pomp of the world. — *Trench.*

the rich man also died, and was buried.

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father

Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and<sup>1</sup> cool my tongue; for I<sup>2</sup> am tormented in this flame.

25. But Abraham said, Son,<sup>3</sup> remember that thou in thy lifetime re-

<sup>1</sup> Zech. 14: 12. <sup>2</sup> Isa. 66: 24. Mark 9: 44, &c. <sup>3</sup> Job 21: 13. Chap. 6: 24.

23. In hell. The Greek word used here never has this meaning. It answers to the Hebrew *Sheol*, and means simply the *realm of the dead*, the universal abode of departed spirits, and having its two compartments of Elysium or Paradise, and Tartarus or Gehenna. Lazarus with Abraham was in Paradise; the rich man was in Gehenna, amid torments; but both were in *Hades*, and so near that they could hold converse with each other. — *Kendrick, S. S. Times*. Notice that the popular language of the day is used, but without any correction of it. Our Lord had rebuked wrong notions on other subjects; hence we infer that the Jewish view was in the main correct. — *Riddle*. Lifted up his eyes. Either he looked up to a higher place, or he now became fully conscious. — *Schaff*. Being in torments. The rich man was in a place of punishment; for the whole parable turns on this point. Physical torment is not implied, save so far as it is necessary for the figurative representation. For the rich man's *body* was buried. — *Schaff*. The nature of the *torments* here is suggested by the "flame" of the next verse, but that word has to be taken with all its symbolic associations, and does not necessarily imply the material element of fire. What is meant is that there shall be for the soul of the evil-doer, when brought face to face with the holiness of God, which is as a consuming fire (Heb. 12: 29), an anguish as intolerable as the touch of earthly flame is to the nerves of the mortal body. — *Ellicott*. Hell is truth seen too late. — *Anon*. Seeth Abraham; i. e., from the other side of the great gulf (v. 26). — *Cook*. A proof of the recognition of friends in the other world. Afar off. Not so much afar in space, as far off in character and condition. — *P*.

24. He cried . . . Father Abraham. This is the only instance in Scripture of praying to saints. — *Jacobus*. He still clung to the hope that his fleshly privileges would profit him something; he would still plead that he has Abraham to his father, not perceiving that this, which was his glory once, was now the very stress of his guilt. — *Trench*. The proud rich man can be content to claim kindred with Abraham; he calls him *Father Abraham*; but ye read not that ever he said *Brother Lazarus*. It will not serve us, nor save us, to be able to say, "Abraham is our father," except we charitably acknowledge the poorest Christian, even Lazarus, for our brother. — *Bishop Browning*. Have mercy on me . . . send Lazarus. Asked either in the old selfish arrogance, wanting Lazarus for a servant; or in conquered pride, willing to take a favor even from Lazarus. Dip the tip of his finger. He dares ask but the smallest favor. It does not mean that spirits actually have fingers and tongues, but only those powers of which these are instruments, as God is said to see and hear. — *P*. In water. The remedy is adapted to his supposed condition. Lazarus desired crumbs of bread from the rich man on earth; the rich man desires drops of water from Lazarus in Hades. — *Abbott*. Cool my tongue. The man who had lived so luxuriously now speaks of relief for his "tongue" which had been gratified with dainties. This hints at the close connection between sin and its punishment. — *Riddle*. The gods are just, and of our pleasant vices make instruments to scourge us. — *Shakspeare, King Lear*. Tormented in this flame. Figures are employed in the Bible, not because the reality is less than the figure, but greater. Our Lord here teaches, all the more strongly because incidentally, that after death the souls of the impenitent suffer as terribly as if fire were tormenting their bodies. — *Riddle*. He who gave the word is my Friend; and he is true: I shall trust him. He knows what I understand by a flame: he knows how I am affected by the thought of the pain which it inflicts. Knowing all these, he has employed that word in order to apply the terrors of the Lord for my warning. — *Arnot*. Hardened sinners have died crying "Fire." Did the fire leave them when they left their bodies? — *Alford*.

25. Abraham said, Son. Abraham admits the ancestral relation, ver. 24; but this cannot save without true and timely repentance. — *Binney*. Remember. Departed souls recollect the events of their former life. Memory and conscience will be the books from which they will be finally acquitted or condemned. — *Binney*. Let memory alone survive, and it will strike ten thousand scorpion stings into the soul of the lost. — *Cumming*. Thou in thy lifetime . . . good things, Lazarus evil things. Of this there are two

35-10-1890-1891 in his eyes were the  
 blindest gaze - Dec 7-16-21-4-  
 He had not seen the light in the light of the East Rom 10:  
 Luke 16:19-31. LESSON VII. SECOND QUARTER.

ceivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, <sup>1</sup>They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets,<sup>2</sup> neither will they be persuaded, though one rose from the dead.

<sup>1</sup> Isa. 8: 20; 34: 16. John 5: 39, 45. Acts 15: 21; 17: 11. <sup>2</sup> John 12: 10, 11.

explanations: (1) It may mean that the good things, the object of his life, were worldly goods, and he gained them. He had not sought salvation and eternal life, and why should he expect to have them? . . . (2) The other meaning is, that for whatever good the rich man had done in the world, God had given him worldly good as his reward, for it was done with worldly motives. . . . Only heavenly motives have a heavenly reward. And this accounts in some measure for the prosperity of the wicked: they are receiving their good things. Business morality has business reward; worldly diligence has worldly reward. On the other hand, the righteous ever have a mixture of evil; and for that they receive "evil things:" but the evil is only temporary, not with the whole heart; and so are their evil things. — *P.* It is a righteous *equation* of fortunes: you then the good, and he the evil; now you the evil, and he the good. Of course this does not pretend to be the whole of it. Underneath the reasoning lies the idea of that radical diversity of character which creates the diversity of destiny. You lived for time, and had your blessings in time. He lived for eternity, and has his blessings in eternity. You were rich towards the world, and poor towards God: he was poor towards the world, and rich towards God. The difference of outward temporal conditions is taken as the *index* of difference of character. — *Prof. A. C. Kendrick, S. S. Times.*

26. And beside all this. The reason drawn from the fitness of things is followed by a reason drawn from the *necessity* of the case. — *Kendrick.* A great gulf fixed. Literally a *chasm*, the opening or gaping of the earth. — *Ellicott.* The gulf symbolizes the necessary separation growing out of inherent and radical difference of *character*. There can be no interchange and no communication between us. — *Kendrick.* A change of state is impossible: God has so ordered it. Purgatory and repentance after death find no support here. — *Schaff.* They which would pass. The blessed of course could only *wish* to go over into the regions of woe to render relief. — *Kendrick.*

27, 28. I pray thee therefore, &c. His brethren were living as he had done. This is the *believing and trembling* of Jas. 2: 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened. That a *lost spirit* should feel and express such sympathy, is not to be wondered at: the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here. — *Alford.* The rich man's request is a secret justifying of himself, and accusing of God: "If only I had been sufficiently warned, if only God had given me sufficiently clear evidence of these things, of the need of repentance, of this place as the goal of a sensual worldly life, I had never come hither." — *Trench.*

29. They have Moses and the prophets. All the Old Testament. Abraham's answer is brief and almost stern, rebuking, as was fit, this evil thought of his heart: "They are warned; they have enough to keep them from your place of torment, if only they will use it. They have Moses and the prophets: let them hear them." — *Trench.*

30. If one went unto them from the dead. He imagines that the unwontedness of the phenomenon, the awe with which they will look upon one from the unseen world, together with the *authority* with which he will testify of what he has seen and experienced, will cause that they shall repent. — *Kendrick.*

31. If they hear not (so as to believe), neither will they be persuaded. The Jews' own national experience had proved this. They had set up their idols beneath the thunderings and lightnings of the sacred mount. Their whole history had been filled with interpositions

In and so good come it will be his inconvertible  
 celestial body - and to convert him to his resurrection  
 - a miracle needed for rising - John 14:2-9. Rom. 2:9-  
 - to do in two words or two deeply applications for 4th time to  
 - we had to give -

MAY 15.

LESSON VII.

LUKE 16: 19-31.

as marvellous as would be a rising from the dead; and they had continued obstinate, unbelieving, and rebellious. The Saviour's own resurrection proved the statement. His disciples brought to them irrefragable proof of his having risen from the dead; and they spurned their testimony. Miracles may convince, but they do not convert.—*Prof. Kendrick*. If men will not be Christians with the advantages they have, they would not with greater advantages. A new revelation must (1) bring more light, or (2) stronger proofs, or (3) more powerful motives. (1) As to more light, a new revelation might bring it, but it would either leave them unchanged,—as devils see heaven and hell with perfect clearness, and yet remain devils,—or it would compel to an outward form of virtue, while the heart was unchanged. (2) As to stronger proofs of its authority as from God, all that men can conceive of proof is given by the Bible,—Christ from the dead, miracles, prophecies, results, a perfect standard. (3) A new revelation cannot give stronger sanctions. The principal motives are hope, fear, duty, and love. We cannot conceive of any stronger degree of these than are given in the Bible,—no better heaven to hope for, no more dreadful hell to escape, stronger sanctions of duty in the law, in conscience, in God as Creator, Father, Helper, Friend; no greater love than is found in God in Jesus Christ. If men will not yield to these, no power in this world or the next can make them truly good.—*P.*

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### ILLUSTRATIVE.

I. The future life, as the outgrowth of the present, can be illustrated by the oak growing from an acorn under ground, the expansion into inconceivable powers of what lies in the germ of the acorn; by the fact that every plant is the natural outgrowth of its particular seed; by a small fire,—a match, a fire-cracker,—kindling into a burning city.—*P.*

II. Mrs. Dr. Butler of India relates this incident: A rajah of one of the provinces extended a kindness to some English fugitives in his dominions, and Victoria showed her appreciation of the act by conferring upon him the Order of the Star of India. It was made the occasion of grand Oriental display. The magnates of the land, with British officials and foreign residents, assembled to witness the imposing ceremony. When all things were ready the rajah came shuffling in, a blazing mass of magnificence, to receive the blue ribbon with its star of diamonds. Inquiring the cause of his shambling gait, came the reply: "He is a leper, with neither toes on his feet, nor fingers on his hands." This is a picture of wealth and luxury covering a selfish heart.—*P.*

III. A vivid picture of past sins coming with new power over the soul is found in Shakspeare, Richard III., Act V., Scene 3, where the ghosts of those whom he had injured come to him in his dream, one by one, saying, "Let me sit heavy on thy soul to-morrow."

### PRACTICAL.

1. This life is the seed from which the future life springs.
2. There is a conscious existence after death: happy or miserable, according to what this life has been.
3. Those who die, still retain in the other world their character, memory, reason, and consciousness.
4. We shall recognize one another in the future life.
5. The future will not depend upon our circumstances here, but upon our characters.
6. Those who spend upon themselves all the good things which God gives them are utterly unfit for a heaven of love and goodness.
7. We shall be condemned for the good we omit, as certainly as for the sins we commit. (See Matt. 25: 31-46.)
8. The only eternal riches are riches toward God, and treasure in heaven.

9. If men will not repent with such influences and opportunities as they have, neither would they repent if they had greater.

10. There is in the other world a final permanence of moral character, which renders a change impossible. The good will not fall; the bad will not repent and be restored.

### SUGGESTIONS TO TEACHERS.

The central teaching of this parable is **THE RELATION OF OUR PRESENT LIFE TO THE FUTURE**. There are two scenes, or pictures: one, on earth; the other, in the world to come. In **SCENE I.**, we have *two men*. Describe them,—their characters, and learn *what was the sin of the rich man*, and *what was the virtue of Lazarus*. In **SCENE II.**, the same characters appear in the other world: (1) *The different condition of the two men*; (2) *The cause of this difference*; (3) *The permanence of moral character*; (4) *There is no excuse for not being prepared for heaven*.

LESSON VIII. — MAY 22.

### PARABLES ON PRAYER. — LUKE 18: 1-14.

**TIME.** — February–March, A. D. 30, — a few weeks after our last lesson.

**PLACE.** — In the valley of the Jordan, north of Jericho, probably on the eastern side, in Perea.

**RULERS.** — Tiberius Cæsar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee.

**INTERVENING HISTORY.** — Soon after the last lesson, Jesus goes to Bethany, and raises Lazarus, the brother of Mary, from the dead (John 11). On account of the opposition aroused by this, he retires to Ephraim, 26 miles north-east of Jerusalem, remaining in that region five or six weeks. Then he journeys along the borders of Samaria and Galilee (Luke 17: 11) to the Jordan, and moves down with the crowds going to the feast of the passover, toward Jerusalem. He heals ten lepers, and speaks the parables of to-day's lesson.

### INTRODUCTION.

Christ had just been preaching of his sudden coming, and the need of being prepared (Luke 17: 20-37), and naturally turns to the subject of prayer. The first parable teaches *earnestness* in prayer; the second, *humility* in prayer. — *Cook*.

1. And he spake a parable unto them *to this end*, that men ought <sup>1</sup>always to pray, and not to faint;

2. Saying, There was in a city a judge, which feared not God, neither regarded man:

<sup>1</sup> Chap. 11: 5; 21: 36. Rom. 12: 12. Eph. 6: 18. Col. 4: 2. 1 Thess. 5: 17.

### EXPLANATORY.

1. **Spake unto them**; i.e., unto the disciples. **To this end**. Not in order that, but *to show* that. **Ought always to pray**. Compare 1 Thess 5: 17. "Pray without ceasing." The latter refers to the believer's prevailing frame of mind; this, to unwearied petition for the same object believed to be in accordance with God's will. — *Schaff*. It is not so much the duty or suitableness, as the absolute necessity, of instant persevering prayer, that is here declared. — *Trench*. Longing desire prayeth always, though the tongue be silent. When stayeth prayer? When desire groweth cold. — *Augustine*. **Not to faint**, or not to *succumb* to opposition and difficulty. — *Stock*. Not to be discouraged. The danger of discouragement arises from the delay in receiving an answer, while the "adversary" continues to harass. — *Schaff*. *Pray and stay* are two blessed monosyllables — *Dr. Donne*.

2. **A judge**. According to Deut. 16: 18, Israel must have in all the gates of the city judges, who were under obligation to administer justice, without respect of persons. See

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. <sup>1</sup> Yet because this widow trou-

bleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith.

7. And <sup>2</sup> shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

<sup>1</sup> Chap. 11: 8. <sup>2</sup> Rev. 6: 10.

Exod. 23:6-9, Lev. 19:15. In the days of our Lord also, such municipal tribunals existed (Matt. 5:21, 22).—*Lange*. Which feared not God, neither regarded man, Unjust judges are sadly common in Eastern countries, where their power is almost unlimited, and the law often uncertain.—*Stock*. This judge was influenced neither by the high motive of fear of God, nor the low motive of what men would think of him.

3. And there was a widow in that city. In the East the position of a widow is one of absolute helplessness. In India she is excluded from all society, and is made a common drudge, and the subject of unlimited petty despotism, especially by her husband's family. The Old Testament denounces this treatment of widows, and declares them to be under God's special keeping (Exod. 22:22-24. Deut. 10:18; 24:17. Ps. 68:5).—*Abbott*. The condition of the Church after the Lord's departure is like that of a widow, and a widow deprived of her rights.—*Godet*. Avenge me (rather, exact justice) of my adversary. The justice of her cause is implied throughout. She does more than ask for a decision in her favor,—she demands protection and requital.—*Schaff*. Sin and its corruptions, the world and its temptations, the Devil and his wiles, are our adversaries.

4. He would not for a while. The pleadings of the widow were simply an annoyance, which at first he bore with indifference.—*Ellicott*. And perhaps the "adversary" had bribed him, or might have been his friend.—*Stock*. Though I fear not God, nor regard man. Here, also, there is a graphic touch of intensity. The man had passed beyond the stage of hypocrisy, conscious or unconscious, and saw himself even as others, even as God, saw him.—*Ellicott*.

5. Because this widow troubleth me. The love of justice does not move him, but his desire for ease, and the fear of her still farther troubling him.—*Olshausen*. Even from such a man, importunity can gain its end.—*Schaff*. She weary me. The literal meaning is, "lest she smite me in the face," beat my face black and blue. This is to be taken, not literally, but figuratively, as setting forth the troublesome effects of a woman's incessant demands, worrying him into compliance.—*Schaff*. How did the widow get redress from such a judge? Just by giving him no peace. At last he gave way, lest he should be "worried to death."—*Stock*.

6. Hear what. As if he had said, "even the teaching of this unrighteous man may convey a lesson."—*Cook*. The unjust judge; literally, "the judge of unrighteousness." This is emphatic to lead to the conclusion in ver. 7.—*Schaff*.

7. And shall not God. The word "God" is, in the original, emphatic by its position.—*Cook*. The argument is: if this wicked judge will yield to the importunate asking of a stranger, how much more certain is it that our loving heavenly Father will hear and answer his own children!—*P*. His own elect. God's own chosen and redeemed people. The Church collective, in times of persecution, and a soul surrounded by temptations, stand equally in the place of the poor widow.—*Arnot*. The "elect" are the disciples who being "called" obey the "call."—*Ellicott*. Though he bear long with them. Though he is long-suffering toward those who oppress them, which, though it is merciful to the oppressors, may yet be taken in the light of a hardship to the oppressed.—*Alford*. Or, when, also, he is patient toward his own elect. But, whichever interpretation is adopted, forbearance, not indifference, is the reason why God delays to answer.—*Abbott*. It means that he holds back long, and resists their pressure for relief.—*Arnot*. There often comes a long and sharp winter between the sowing time of prayer and the reaping.—*Gurnall*. The reason why God requires this importunity is not from his unwillingness to bestow, but by the importunity to make us fit to receive. The great difficulty with all God's gifts is on our part, to make us able and willing to receive. The gifts would be wasted on us, unless we had that appreciation and desire which made us importunate.—*P*. Easiness of desire is a great enemy to the success of a good man's prayer. Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die; which are more precious

8. I tell you<sup>1</sup> that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9. And he spake this parable unto certain<sup>2</sup> which trusted in themselves that they were righteous, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee<sup>3</sup> stood and prayed thus with himself,<sup>4</sup> God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

<sup>1</sup> Heb. 10:37. <sup>2</sup> Pet. 3:8, 9. <sup>3</sup> Chap. 10:29; 16:15. <sup>4</sup> Ps. 135:2. <sup>5</sup> Isa. 1:15; 58:2. Rev. 3:17.

than imperial sceptres, richer than the spoils of the sea or the treasures of Indian hills. — *Jeremy Taylor*.

8. **He will avenge them speedily.** The apparent contradiction is solved by 2 Pet. 3:8.—*Cook*. He will do it as quickly as is for their best good. He will not wait a moment longer.—*P*. When he comes he will make a speedy end (1 Sam. 3:12).—*Abbott*. **When the Son of man cometh.** Comes to deliver his elect. Not only at the end of the world, but every time he comes to give relief in answer to prayer. **Find faith on the earth.** As if he said, "I am not afraid of the judge's failing in this duty. The only thing that makes me anxious is lest the widow fail in hers."—*Godet*. The words do not mean, as commonly interpreted, that there will be but few believers when Christ comes. Referring to the weary trials which his people will have to undergo, he tells them by the parable that they must go on in patience (compare Jas. 5:8), praying to the end, for the judge will surely hear them; *nevertheless*, when he comes will they be manifesting "the faith" (literal) which would make them ceaseless in prayer? The prediction is of the *im-perfection* of believers, not of their paucity.—*Stock*.

9. **This parable.** To teach humility in prayer, as the parable of the unjust judge taught earnestness and perseverance. **Unto certain which trusted in** (had confidence regarding) **themselves.** Probably it was addressed to his followers, being evoked by observing a tendency to spiritual pride among them. He parabolically teaches that doctrine of justification by faith alone, which was so predominant in the teachings of Paul. See, for example, Rom. 3:20-28.—*Abbott*. **Despised.** Held in contempt; literally, *counted as nothing*. **Others.** *The rest*; viz., all others. This is the true character of self-righteousness. Men of that stamp always despise all others. They think they are far above them in holiness, and are disposed to say to them, Stand by thyself, for I am holier than thou. (Isa. lxx. 5.) True religion, on the contrary, is humble.—*Barnes*.

10. **Two men.** From the widest extremes of society. **Went up into the temple.** It stood on what had been Mount Moriah, and rose high above the other buildings of the city.—*Ellicott*. **To pray.** The temple was the acknowledged place of prayer; to it the devout Jews went at the hour of prayer, if they were near; toward it they looked if they were distant.—*Arnol*. **One a Pharisee.** The highest and most respectable class among the Jews, noted for their pretensions to special devoutness, and their rigorous observance of all the ceremonial requirements of the law. That they were not equally heedful of its moral precepts, the New Testament proof is painfully abundant.—*Professor Kendrick, Sunday-School Times*. **The other a publican.** (See Lesson V., ver. 1.) A Brahmin and a pariah, as one might say, if preaching from this gospel in India.—*Trench*. The two words—Pharisee and publican—would be more pictorially suggestive to the disciples than they are, at first, to us. They would see the Pharisee with his broad blue *sixith*, or fringe, and the *Tephillin* (= prayers), or phylacteries, fastened conspicuously on brow and shoulder; the publican, in his common working dress, with no outward badge to testify that he was a child of the covenant.—*Ellicott*.

11. **The Pharisee stood.** *Taking his position.* The original word here is not that which denotes simply "to stand." It points to his confident *assumption of a position* to which he was entitled.—*Kendrick*. It is a mistake growing out of forgetfulness of Jewish and early Christian customs, when some commentators see in the fact that the Pharisee prayed *standing*, an evidence already manifesting itself of his pride. Even the parable itself contradicts this notion; for the publican, whose prayer was a humble one, stood also.—*Trench*. **Prayed thus with himself.** The phrase doubtless alludes to the fact that his prayer was not really a communing with God, but a communing with himself.—*Schaff*. **God, I thank thee.** He did not thank God, but boasted. It is possible to thank God for what we do and become more than others (1 Cor. 15:9, 10), but such a thanksgiving springs out of the most profound humility.—*Schaff*. **Not as other men.** Here, as before, *the rest*

12. - I have no fasting for the heart filled with  
 emptiness - that he repented for the heart emptied -  
 13. - of the Pharisees who are the most humble  
 in their own heart - - Prov. 28: 26 -

MAY 22.

# LESSON VIII.

LUKE 18: 1-14.

12. I fast twice in the week, I give  
 tithes of all that I possess.

13. And the publican, standing afar  
 off, would not lift up so much as *his*  
 eyes unto heaven, but smote upon his  
 breast, saying, God be merciful to me  
 a sinner.

14. I tell you, this man went down  
 to his house justified *rather* than the  
 other: <sup>1</sup>for every one that exalteth  
 himself shall be abased; and he that  
 humbleth himself shall be exalted.

<sup>1</sup> Job 22: 29. Matt. 23: 12. Chap. 14: 11. Jas. 4: 6. 1 Pet. 5: 5, 6.

of mankind. This was the first false step. He did not compare his own imperfections with the infinite perfections of the Eternal, but with the imagined greater imperfections of his fellow-men. *Ellicott*. Dividing the whole of mankind into two classes, putting himself in a class alone, and thrusting down all beside himself into the other class: his arrogance reaches even to such a pitch as this; he in one class, all the world besides in the other. — *Trench*. Extortioners. Those who take advantage of the necessities of others, — the poor and the oppressed, — and extort their property. *Unjust*. Those who act illegally rather than immorally. — *Riddle*. Adulterers. To be understood literally. Or even as this publican. This was the climax of all. He saw the man smiting on his breast in anguish, and no touch of pity, no desire to say a word of comfort, rises in his soul. — *Ellicott*.

12. I fast twice in the week. He now proceeds to tell how he is even more religious than God's law requires him to be. That required but one fast, on the great day of the atonement (Lev. 16: 29. Num. 29: 7); but he added two weekly private fasts. Mondays and Thursdays were the days usually chosen. — *Riddle*. I give tithes of all I possess. Better, of all that I acquire, as in Matt. 10: 9. Acts 1: 18. Tithe was a tax on produce, not on property. The boast of the Pharisee is, that he paid the lesser tithes, as well as the greater; of mint, anise, and cummin (Matt. 23: 23), as well as of corn and wine and oil. — *Ellicott*. Thus, besides doing all his duty, he did works of supererogation; while sins to confess, and spiritual wants to be supplied, he seems to have felt none. — *J. F. and B.* Of that love, without which so-called acts of charity and religion are vain (1 Cor. 13: 1-3), he is entirely oblivious. — *Abbott*.

13. The publican, standing afar off. From the holy place, as not worthy to approach it; but not far from God, who draws nigh to them who contritely draw nigh to him. (Jas. 4: 8. Ps. 34: 18.) — *Binney*. He was "afar off" from the Pharisee also; but he was not thinking much of other men, only of himself and God. — *Riddle*. Would not lift up so much as his eyes. In contrast with the Pharisee, whose gestures doubtless testified to the people his devotions (Matt. 6: 5). — *Abbott*. Too humble even to look toward God. Smote upon his breast. An outward sign of inward grief or self-accusation (Luke 23: 48). To me a sinner. Literally, to me the sinner, as though, like St. Paul, he singled out his own guilt as exceptional, and thought of himself as "the chief of sinners" (1 Tim. 1: 15). — *Ellicott*. The publican confessed plainly that he was a sinner. This is the very A B C of saving Christianity. — *Ryle*.

14. I tell you. With what emphasis and power did this tell you come from this divine I! This man went down . . . justified; his sins forgiven, his prayer answered, and he hereafter treated as a just person, received back into the family of God. It was possible to justify and receive him, because the true spirit and character had begun in his soul. Rather than the other. Because, though as great a sinner as the publican, he was still proud, unloving, and unrepenting. So the Pharisee returned from the temple as poor as he came; while the publican, whom he despised, wondering how he dared to come, returned made rich by God's kiss of forgiveness and peace. — *Monday Club Sermons*. Every one that exalteth himself shall be abased, — abased by his own vanity, which blinds those whom it infects, and draws them into many errors and indiscretions pernicious to their worldly interests. He will be abased by men, who seldom miss any fair opportunity of humbling vain-glorious persons. He will be abased in the sight of God, who abhors the proud; for pride of every kind is a direct offence against God: it is to forget, or practically to deny, that we receive every thing from him. — *Fortin*. He that humbleth himself shall be exalted. This great law of the kingdom of God is, in the teaching of Christ, inscribed over its entrance-gate. — *Brown*.

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### ILLUSTRATIVE.

I. The fire on the altar in the temple never went out for a thousand years. Now, in that altar, on which the sacred fire was always burning, but where sacrifices were not always offering, we see the heart of a devout believer. He is not always praying; but within his bosom is a heaven-kindled love, — fires of desire, fervent longings, — which make him always ready to pray, and often engage him in prayer. — *Guthrie*.

II. President Jonathan Edwards says, "When others, that have come to talk with me about their souls' concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them that they were as bad as the Devil himself, I thought their expressions seemed exceeding faint and feeble to represent my wickedness. And yet it seems to me that my conviction of sin is exceeding small and faint. It is enough to amaze me, that I have no more sense of my sin." No one can understand this, or see how it is not true, what Theodore Parker once said, that, if Christians spoke truly in meeting of their own state, they ought all to be in state-prison; till we see with what standard he compared himself: "The person of Christ appeared to me ineffably excellent, — with an excellency great enough to swallow up all thought and conception. I felt an ardency of soul to love him with a holy and pure love, and to be perfectly sanctified and made pure with a divine and heavenly purity." — *Edwards's Works*, vol. i., pp. 21-23.

### PRACTICAL.

1. "Perseverance is the only grace which cannot be counterfeited."
2. He that desires much will pray much.
3. God's delay in answering prayer increases our desires, our value of the answer, and our fitness to receive it
4. Prayer is as certain to be answered as that God is better than man.
5. Self-righteousness boasts over the sins of others; true righteousness mourns over its own imperfections.
6. We may have the outward form of virtue, and yet be wholly destitute of those fruits of the Spirit which constitute true virtue.
7. Righteousness differs from self-righteousness, in having its root in the heart, in its being filled with love, in consciousness of its imperfections, in humility, in acknowledging God as its author.
8. Self-righteousness feels proud, because it compares itself with other men, and not the true standard, the law and the character of God.
9. He that exalts himself proves thereby that he is unworthy of being exalted.

### SUGGESTIONS TO TEACHERS.

Both these parables give instruction about PRAYER. The FIRST teaches *Perseverance in prayer*, in which we may see (1) *An illustration*; (2) *Its application*. The SECOND teaches the *nature of prayer*. (1) *What prayer is not*, set forth by the Pharisee's prayer. Obtain from the class what qualities are here shown that should not be in prayer. (2) *What prayer is*. Draw from the class what qualities of true prayer are found in the publican's prayer. (3) *The answer*, sure to come, and of what nature.

## LESSON IX. — MAY 29.

## PARABLE OF THE POUNDS. — LUKE 19: 11-27.

**TIME.** — March, A. D. 30; not many days after the last lesson.

**PLACE.** — Jericho; at the house of Zaccheus.

**RULERS.** — Tiberius Cæsar, emperor of Rome; Pontius Pilate, procurator of Judæa; Herod Antipas, tetrarch of Galilee.

**INTERVENING HISTORY.** — Jesus continues his journey toward Jerusalem. On the way he blesses the little children (Luke 18: 15. Matt. 19: 3-12), talks to the young ruler (Luke 18: 18-34), and gives the parable of the laborers (Matt. 20: 1-16). Approaching Jericho he heals two blind men (Luke 18: 35-43); meets Zaccheus, and spends the night at his house (Luke 19: 1-10). In the morning, when about to depart, he speaks the parable of the pounds, to-day's lesson.

## INTRODUCTION.

The parable of the pounds resembles that of the "talents" (Matt. 25: 14-30) sufficiently to make the careless reader confound the two, but the distinction between them is marked. — *Schaff*.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the king-

dom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country, to

## EXPLANATORY.

11. As they heard these things; i. e., the conversation with Zaccheus (vers. 3-10). The parable was spoken in the house, probably from the open room looking into the court, where a good part of the multitude that had followed him (ver. 3) had doubtless remained and murmured (ver. 7). — *Schaff*. He added, to the conversation with Zaccheus. Because he was nigh to Jerusalem. About fifteen miles. There would be the place they would try to make him king, if at all. Because they thought . . . the kingdom of God . . . immediately appear. The verse throws light upon all the history that follows. In all previous visits to Jerusalem our Lord had gone up either alone or accompanied only by his chosen disciples. Now he was followed by a crowd, gathering strength as they journeyed on, and roused, by their very nearness to the holy city, to an almost uncontrollable excitement. The time for delay, they thought, had come to an end. He was about to claim the throne of his father David. The kingdom of God would "immediately appear." — *Ellicott*. This public journey to Jerusalem, attended by so many miracles and impressive discourses, was regarded as introductory to a Messianic kingdom of temporal splendor. Jerusalem was so near that this was immediately expected. — *Schaff*. He would have them know that, so far from any such kingdom as they were dreaming of being about to be set up for him in Jerusalem, he was going through the dark avenue of death to another, to a far country, to receive the kingdom there, and after a long interval to return; and that, so far from their being about to share the honors and rewards of a newly-erected empire, they were to be left without a Head, each man to occupy and to labor till he came again. — *Hanna*.

12. A certain nobleman. A man of high rank, a prince, such an one as had claim to a kingdom. — *Jacobus*. A fitting type of One who was the Son of David, the Son of Abraham, and the eternal Son of God. — *Abbott*. Into a far country. The far country represents heaven, as in Matt. 21: 33; 25: 14. Mark 12: 1. This far distance is the emblem of the long interval which was to separate his departure from his return. — *Godet*. Christ goes away to await the consummation of that kingdom which he receives from his Father. — *Abbott*. To receive for himself a kingdom. In the great Roman empire, wherein the senate of Rome, and afterwards its emperors, though not kings themselves, yet made and unmade kings, such a circumstance as that which serves for the groundwork of this parable can have been of no unfrequent occurrence. Thus Herod the Great was at first no more than a subordinate officer in Judæa, and, flying to Rome before Antigonus,

receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. <sup>1</sup>But his citizens hated him, and sent a message after him, saying, We

will not have this *man* to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money,<sup>2</sup> that

<sup>1</sup> John 1: 11. <sup>2</sup> Greek, "silver;" so ver. 23.

was there declared by the senate, through the influence of Antony, king of the Jews. In like manner, his son Archelaus had personally to wait upon Augustus in Rome, before he inherited his father's dominions, which he then did, not indeed as king, but only as ethnarch. — *Trench.* To receive a kingdom includes the installation of Jesus in his heavenly power as well as the preparation of the Messianic kingdom here below by the sending of the Holy Spirit, and his work in the Church. — *Godet.* When the Son of God ascended after his mediatorial work on earth was completed, all power was given to him in heaven and on earth. He received the kingdom from the Father. Now he has a right to rule supreme over that world in which before he had not where to lay his head. — *Arnot.* To return. To enter into possession of it, and become King of kings and Lord of lords (Rev. 17: 14; 19: 16). — *Abbott.* His returning signifies his coming again to judge the world at the last day, and also every time he comes in special interposition or judgment, as at death, or the destruction of Jerusalem. — *Pool.*

13. He called his ten servants; rather, ten servants of his. Delivered them ten pounds, or "*mina*." The Attic *mina*, which is probably meant, was the sixtieth part of a talent, and = \$15 to \$17. — *Schaff.* The old Hebrew *mina*, or pound, weighed two pounds six ounces, and was worth in silver about \$25. The other was the Roman money then in use in Palestine. The sums intrusted in Luke represent not *gifts*, which are very various, but the grace of salvation common to all believers (pardon and the Holy Spirit and knowledge of the truth). The position of every believer in the future kingdom depends on the use which he makes of that grace here below. — *Godet.* Occupy. The present meaning of this English word to the ordinary reader would be, *keep possession, hold and fill*; but by its old English use it signifies *to traffic*. *Trade and traffic until I return.* — *Whedon.* One man may invest his master's capital in land, and another in merchandise, and both may be equally faithful, equally successful; so in various lines of effort different disciples may in diverse manners, but with equal faithfulness, serve the Lord. There is freedom in the choice of departments, provided always there be loyalty to the King. — *Arnot.* Their part was, with the still and silent occupation of their talent, to lay the rudiments of that kingdom, and so to prepare the world for its outbreathing, which outbreathing should yet not actually come to pass, till the King returned in his glory. — *Trench.* No man is a better merchant than he who lays out his time upon God, and his money on the poor. — *Bishop J. Taylor.*

14. His citizens. His proper subjects; meaning the Jews, who expressly repudiated our Lord's claims. In Christendom these correspond to infidel rejecters of Christianity, as distinguished from professed Christians, 15-26 (Matt. 25: 19-29). — *J. F. and B.* Ultimately and with reference to the full accomplishment of this parable in the destruction of the world, the "citizens" will include all wicked men, Jews and Gentiles. (Rev. 13: 5, 6. Dan. 7: 25. Ps. 2: 2.) — *Jacobus.* Hated him. No reason is assigned for their hatred, which is the sole motive of their action. The world hates our Lord unreasonably, and therefore opposes him. — *Schaff.* Sent a message after him. What they did and felt was known to Christ in heaven. — *P.* Every persecution of his servants, the stoning of Stephen, the beheading of James, the persecutions of Paul, and all the wrongs done to his people because they were his, were messages of defiance sent after him, implicit declarations that they would not have him for their king. — *Trench.* We will not have this man to reign over us. Theophylact well observes, how twice this very declaration found formal utterance from their lips, — once when they cried to Pilate, "We have no king but Cæsar;" and again, when they said, "Write not, The King of the Jews." — *Trench.* These words discover to us the true ground of opposition; namely, the unwillingness of rebellious nature to submit to the obligations of divine laws which cross the interests, and lay a restraint upon the desires, of men. — *Bishop Horne.*

15. Returned, having received the kingdom. Referred to in ver. 12. This return is not merely at the last judgment, but whenever he calls his servants to account. But it will be completed at the judgment day. What they had gained by trading. The inquiry is more strictly, what business they had carried on. So our Lord inquires of

he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

those servants on whom he has bestowed the same gift, not what success they have had, but how they have used it: faithfulness is the main thing (Matt. xxv. 21). — *Schaff*.

16. **Thy pound hath gained ten pounds.** Not *my* industry, but *thy* pound. — *S. Prosper*. The fruitfulness of our work is the gift of divine grace. In Matt. 25: 20 it is, "I have gained." Both statements are true. All gain in spiritual things is both ours and God's: whether in personal experience (1 Cor. 15: 10. Phil. 2: 12, 13) or in Christian work (John 15: 5. 1 Cor. 3: 9), we are co-laborers with God. — *Abbott*. The increase is on a larger scale than in the parable in Matt. 25. There each of the faithful servants gains as much again as he had received. Here the gain is tenfold (1,000 per cent). What is suggested is the almost boundless opening for good acquired by the simple acceptance of the truth, apart from the opportunities offered by special gifts and functions. — *Ellicott*.

17. **Well, thou good servant.** A single word, not of bare satisfaction, but of warm and delighted commendation. And from what Lips! Observe also the contrasts: "Thou hast been faithful as a *servant*: now be a *ruler*—thou hast been *intrusted* with a *few* things: now have *dominion* over *many* things." — *J. F. and B.* Because thou hast been faithful. He commends not the acquisition, but the fidelity. — *Abbott*. Success is the world's criterion of merit; fidelity is God's. The reward of being "faithful over a few things" is just the same as being "faithful over many things" (if the faithfulness is equal) for the emphasis falls upon the same word: it is the "faithful" who will enter into "the joy of their Lord." — *Dr. C. S. Robinson*. In God's government, promotion depends on fidelity. This is in a measure true here and now; fulfilment of duty in a lower and lesser station is rewarded by the providence which bids to go up higher. — *Abbott*. In a very little. The grace given here below, by our use of which we are to show ourselves capable of receiving the crown above, Jesus calls a *very little*. What an idea of future glory is given to us by this saying! — *Godet*. Authority over ten cities. Present duties are but trials of character; God gives the pound, that he may test and see who is worthy of a city. This principle of reward is constantly illustrated in this life, where fidelity in the smaller sphere leads to the larger one, but it receives its fulfilment in the other life, where reward is not merely kingly honors, but kingly responsibility and labor. (2 Tim. 4: 8. Rev. 2: 10. Compare Heb. 1: 14.) — *Abbott*. For the ten pounds, which the best one gained, he would scarcely have been able to buy a house, and he is placed over ten cities. — *Lange*. All the faithful are made great; but the greatest worker is the greatest winner, when the accounts are closed. — *Arnot*. Our business is to make our single pound go the farthest possible and work the best result. Such as these are the great men in Christ's service, not the men of ten talents, but the man whose pound has gained ten pounds or five—who has best improved his solitary gift. — *Jacobus*.

19. **Five cities.** The reward is proportioned to the gain; the commendation is omitted here. There are degrees of glory in heaven. Every vessel will be alike full, but not alike large. And the degree of glory there will be according to the degrees of usefulness here (1 Cor. 3: 8). — *Henry*.

20. **Here is thy pound.** This depicts the conduct of all those who shut up their gifts from the active service of Christ, without actually prostituting them to unworthy uses. — *J. F. and B.* Here is a boast of *honesty*,—giving back to God exactly what had been received. Many claim to have done no wrong to God or man, and so hope to be acquitted at the judgment. But there are sins of omission as well as of commission. He claimed credit for *fidelity* too, as though all that had been required of him was to return it as it was—as though God had given it to him merely for safe returning, making him a mere *iron safe*, overlooking all his active powers; as though he had not been charged at first, "*Occupy till I come*." — *Jacobus*. This sort of inefficiency has its root in self-consciousness. Any man who is good for any thing, if he is always thinking of himself, will come to think himself good for nothing very soon. It is only a fop or a fool who can bear to look at him-

21. <sup>1</sup>For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22. And he saith unto him, <sup>2</sup>Out of thine own mouth will I judge thee, *thou wicked servant.* <sup>3</sup>Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

<sup>1</sup> Matt. 25: 24. <sup>2</sup> 2 Sam. 1: 16. Job. 15: 6. Matt. 12: 37. <sup>3</sup> Matt. 25: 26.

self all day long without disgust. . . . It is only a thin veiled pride, not modesty at all. — *Phillips Brooks*. Laid up in a napkin. The "napkin" (the Greek word is really Latin, *sudarium*) appears in Acts 19: 12 as "handkerchiefs." Such articles were naturally, then as now, used for wrapping up and concealing money which the owner wished simply to hoard. — *Ellicott*. His own confession of having *buried* his pound is enough. God required a proper increase, and to this he was entitled, on every principle of right. — *Jacobus*.

21. I feared thee. Both true and false. He feared the punishment of God: he did not have the true reverential fear that would lead him to obey. — *P.* This confession brings out the fact that such a *faithless* servant has *no faith* in God. Faith works by love, and so it is the animating principle of true piety. — *Jacobus*. The slothful servant does not recognize that he is to work *in* God as well as *for* God. One of the most common causes of spiritual inactivity and indolence is a morbid fear of making mistakes, of losing the one pound in trading instead of increasing it, of doing harm rather than good by work. And this is founded on a false conception of God as a hard master, who calls to rigorous account for the *results* of our work, whereas he calls us to account only for the purposes that animate us. (Rom. 8: 1. 2 Cor. 8: 12.) — *Abbott*. An austere man. Severe in modes of judging or acting, rigid, stern. — *Webster*. "I knew thou wast one whom it was impossible to serve, one whom nothing would please: exacting what was impracticable, and dissatisfied with what was attainable." Thus do men secretly think of God as a hard master, and virtually throw on him the blame of their fruitlessness. — *J. F. and B.* Takest up . . . reapest. He thought his master put a hardship on his servants, when he required and expected the improvement of their pounds, and that it was "reaping where he did not sow," whereas really it was reaping where he *had sown*, and as the husbandman expects in proportion to what he had sown. — *Henry*.

22. Out of thine own mouth will I judge thee. His confessions were quite enough to condemn him. On his own showing, he should have acted differently. The fear of such severity should have led him to deal otherwise, so as to meet the strictest account. — *Jacobus*. Thou wicked servant. The excuses men offer for idleness, whether to others or their own consciences, are false; the real reason is spiritual sloth. — *Abbott*.

23, 24. Money into the bank. Literally, the table or counter. The bank here answers to the *money-changers* in Matt. 25. It is the broker's table or counter, at which he sat in the market or public place, and upon which he set out the sums of money required for transacting his daily business. From the fact that this was transacted upon a *bench* (bank) comes our word "banker:" if he could not meet his liabilities his bench was broken to pieces, and he was prohibited from continuing his business; hence the term "broken bank." These money-changers took money on deposit, and loaned it out on interest, paying interest themselves to the depositors. Their interest varied from ten to thirty-six per cent. — *Abbott*. Usury. Interest, not implying necessarily any thing illegal or exorbitant. What does Jesus mean by the *banker*? Could it be those Christian associations to which every believer may intrust the resources which he cannot use himself? (So Alford.) It seems to us that Jesus by this image would rather represent the divine omnipotence of which we may avail ourselves by prayer. Of him who has not worked, the Lord will ask, Hast thou at least prayed? — *Godet*. He could at least not hinder the cause of Christ, as he did by not living up to his profession, by holding positions which he did not use well, and yet thus kept them from active persons. Take from him the pound. To gain nothing is the way to lose all, and the injury which one prepares for himself by his own unfaithfulness appears as irrevocable. — *Lange*. The dispensation of glory changes in the case of such a servant into an eternity of loss and shame. — *Godet*.

25. And they; i.e., the by-standers in the parable, not in the house of Zaccheus. —

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

*Schaff.* Lord, he hath ten pounds. The language of remonstrance: he has ten pounds already, why give him more? — *Abbott.*

26. Unto every one which hath, shall be given, &c. There is a law, in virtue of which every grace actively appropriated increases our receptivity for higher graces, while all grace rejected diminishes our aptitude for receiving new graces. From this law of moral life it follows, that gradually all graces must be concentrated in faithful workers, and be withdrawn from negligent servants. — *Godet.* Every attainment of honor, wealth, knowledge, or spiritual grace, helps to render further attainment more easy and more assured; while it is spiritually as well as materially true that "the destruction of the poor is their poverty" (Prov. 10: 15). In chap. 8: 18 Christ says "that which he *seemeth* to have" shall be taken away. The gift, whether of knowledge, money, or grace, which a man does not *use*, he does not really *have*. Unused possession is only a seeming possession. In Matt. 25: 30 the unprofitable servant is cast out into outer darkness: here, in being deprived of all that he hath, which includes the light of divine grace, the same sentence is really implied. — *Abbott.*

27. But (= but in addition to this sentence) these mine enemies. Still the language of the king to the attending officers. Slay them before me. This strong expression sets forth the hopelessness and severity of the punishment which shall fall upon those who oppose Christ as King. It did not seem strange to those who heard the parable; for such vengeance was then only too common. To us it is a figure, first, of the punishment which fell upon Jerusalem; and, secondly, of punishment which is to follow the final judgment. Thus the parable has a primary application to the disciples and the Jewish nation, and then a wider one to the Christian ministry in general and the opposing world. — *Schaff.*

### LIBRARY REFERENCES.

Cummings, Trench, Arnot, Guthrie, on the *Parables*. Phillips Brooks's *Sermons*, "The Man with One Talent." J. C. Brown's *Word of Life*, "The Natural Heart Unveiled." Bertram's *Homiletical Encyclopedia*, 2562 on ver. 17; 2679 on ver. 19; 2406 on ver. 21; 727, 2206, 2736, on ver. 25.

### ILLUSTRATIVE.

I. Ver. 17. The reward depends not on the position or sphere we occupy, but on our fidelity, and is far beyond the things we have in which to test our fidelity, as the ripened harvest is beyond the few seeds we plant. It is so much more than our deserts, that we feel that all is of grace. — *P.*

II. Vers. 17, 26. The only way in which men can be fitted for large positions and great duties is to be faithful in the every-day duties, and in the narrower sphere. Faithfulness as clerk, as apprentice, in the day of small things, prepares us for greater things. — *P.*

III. This life is a school-time to prepare us for the future life. He that in the commercial college transacts business carefully and well, with the make-believe money and mock-transactions, will have a call to the grand transactions of real life. He that plays well the music in the instruction-books, and thereby becomes skilful with the fingers, exact in time, and imbued with the spirit of music, will be able at last to play the noblest works of the grand old masters. So we, by using well the truth, the opportunities, the gifts, God gives us here, may yet be able to hear the "Well done, good and faithful," and rule over cities instead of pounds. — *P.*

### PRACTICAL.

1. Ver. 11. God adapts his words and dealings to our needs and circumstances.
2. Ver. 12. Christ is a King, the rightful King of all the world.
3. Ver. 13. God's most precious gifts are given to all alike, as life, air, light, food, &c., and salvation, the Holy Spirit, the Bible, the promises.
4. Ver. 14. The attitude of sinners toward God is, "We will not have this man to reign over us."
5. Ver. 15. We must all give an account of all that God intrusts to our care.
6. Ver. 17. Faithfulness in lesser things prepares us for greater things.

7. God rewards according to fidelity, and not to sphere. Faith, truth, love, self-denial, are as worthy in a hovel as in a palace; in a factory, as on a throne.
8. Herein is great comfort to those who seem to have smaller opportunities and narrower spheres.
9. Ver. 21. It is a false humility that excuses itself from doing good with small gifts and opportunities.
10. Ver. 22. His own life and principles will condemn the sinner.
11. A wasted life is one of the saddest of all things.
12. Ver. 24. Unfaithfulness will make us lose the very means by which we might gain more.
13. Faithfulness is rewarded by a larger capacity and fuller opportunities.

### SUGGESTIONS TO TEACHERS.

The subject of this lesson is the REWARD OF FAITHFULNESS. After setting forth the meaning of the parable, and what the different parts represent, we can draw from the class : (1) *The blessings intrusted to our care* (vers. 11-13). (2) *The time and circumstances of the calling to account* (ver. 15). (3) *The reward of faithfulness* (vers. 16-19); on which, with No. 5, the greatest stress should be laid (see Illustrative). (4) *The loss of the unfaithful* (vers. 20-24). (5) *To him that hath shall be given* (ver. 25). And last *The fate of his enemies* (vers. 14, 27), and why they are destroyed.

### LESSON X.—JUNE 5.

#### THE CRUCIFIXION.—LUKE 23 : 33-46.

**TIME.**—Friday, April 7, A. D. 30; from nine o'clock A.M., to three o'clock P.M.

**PLACE.**—Calvary, just without the gate of Jerusalem; called Golgotha, the place of a skull.

**RULERS.**—Tiberius Caesar, emperor of Roman Empire. Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee, — both subject to Rome.

**PARALLEL PASSAGES.**—Matt. 27: 32-56. Mark 15: 21-41. John 19: 17-30.

**INTERVENING HISTORY.**—Jesus leaves Jericho, and goes on toward Jerusalem, arriving at Bethany Friday afternoon. The events of the week are as follows:—

Sat.	Nisan 9.	April 1.	SABBATH at Bethany. <i>Evening</i> ; Simon's supper.
Sun.	" 10.	" 2.	<i>Palm Sunday</i> . Entry into Jerusalem.
Mon.	" 11.	" 3.	Jesus again in the temple, cleansing it.
Tues.	" 12.	" 4.	Last visit to the temple. Prophecy of his second coming.
Wed.	" 13.	" 5.	Conspiracy of the rulers. Jesus in retirement at Bethany.
Thurs.	" 14.	" 6.	<i>Evening</i> . The PASSOVER, and <i>Lord's Supper</i> . John, chaps. 13-17.
Fri.	" 15.	" 7.	<i>Good Friday</i> . The CRUCIFIXION and entombment.
Sat.	" 16.	" 8.	SABBATH.
Sun.	" 17.	" 9.	EASTER DAY. The RESURRECTION.
Thurs.	Sivan 3.	May 18.	The ASCENSION from the Mount of Olives.
Sun.	" 13.	" 28.	PENTECOST. WHITSUNDAY.

(Some confusion arises from the fact that each day of the Jewish months begins at six o'clock in the evening, while the corresponding dates of our months begin at midnight; so that, for instance, the 14th of Nisan is called April 5 by Smith, while Andrews calls it April 6. We have followed Andrews's Life of Christ in all our dates.)

### INTRODUCTION.

After a mock trial, and the various incidents connected with it, Jesus is condemned, scourged, and led forth to be crucified.

33. And <sup>1</sup>when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34. ¶ Then said Jesus, Father,

<sup>1</sup> Matt. 27 : 33. Mark 15 : 22. John 19 : 17, 18.

### EXPLANATORY.

33. When they were come. Referring to Jesus and the two malefactors, bearing their crosses, with the soldiers and the crowds. It was about nine o'clock, Friday morning, the usual hour of the morning sacrifice. He was not actually put on the cross till toward noon (John 19 : 14). The evening sacrifice was at three o'clock, when the crucifixion was ended. The place, which is called Calvary; or more properly "skull," which is also the meaning of the Hebrew word "Golgotha" (Matthew, Mark, and John). "Calvary" is taken from the Latin version. The name probably arose from the appearance of the place, — an elevation (scarcely a hill) resembling a skull. The locality is disputed. It was certainly outside the city walls, but their position at that time is uncertain. The traditional site, near the "Church of the Holy Sepulchre," in the north-west part of the city, may have been outside the walls of that day, and so the true site. — *Prof. Riddle*. There they crucified him. Death by the cross was the most terrible and the most dreaded and shameful punishment of antiquity, — a punishment, the very name of which, Cicero tells us, should never come near the thoughts, the eyes, or ears of a Roman citizen, far less his person. It was of Eastern origin. Alexander the Great adopted it in Palestine, from the Phœnicians, after the defence of Tyre, which he punished by crucifying two thousand citizens, when the place surrendered. Crassus signalized its introduction into Roman use by lining the road from Capua to Rome with crucified slaves, captured in the revolt of Spartacus; and Augustus finally inaugurated its general use, by crucifying six thousand slaves at once in Sicily, in his suppression of the war raised by Sextus Pompeius. — *Geikie*. A death by crucifixion seems to include all that pain and death *can* have of the horrible and ghastly, — dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds. — *Farrar*. To all the physical torture we must in this case add the result of these upon a soul sensitive and capable of suffering beyond all human comparison; the effect of ingratitude, of loneliness, of taunts from those who represented his own chosen people, and, above all, his state of soul, as he consciously bore the sins of men. — *Schaff*. The convict was fastened to the cross, sometimes as it lay upon the ground, sometimes after its erection. In the former case, the body was terribly wrenched when the cross was raised and dropped into its place; the concussion often dislocated the limbs. To fasten the sufferer to the cross, his hands were nailed to the cross-piece; the feet were sometimes bound, sometimes nailed. That the latter course was adopted in the case of Christ is indicated, though not demonstrated, by chap. 24 : 39, 40. The feet were probably nailed separately. Lest the hands and feet should not bear the strain, a little wooden pin projected just below the thigh, which afforded the body a partial, though painful, support. There was no support to the feet, though this is sometimes represented in art. The crucified person was not raised high in air; his feet were but a little above the ground. — *Abbott*. The malefactors, one on the right . . . on the left. The malefactors were robbers, banditti, highwaymen. The three crosses are a continual emblem of our world, — a dying Saviour, with an unbeliever on one side, and a believer and friend on the other. — *N. Adams*. Those malefactors advertised the ignominy of his pain. Their friends — the thieves and roughs of Jerusalem — were side by side with his disciples in the crowd. The loathing of all honest men was heaped upon them; and he, hanging there with them in the same condemnation, was covered with the mantle of their sin. He took his share in their disgrace when he was crucified with them. — *Rev. Phillips Brooks*.

34. Then said Jesus. This introduces the first of the "Seven Words from the Cross," as they are called. Of these, three are preserved by Luke alone. The order is: Before the darkness, (1) this prayer, (2) the promise to the robber (ver. 43), (3) the charge to Mark and John. During the darkness, (4) the cry of distress, "My God, my God," &c. After the darkness, (5) "I thirst," (6) "It is finished," (7) the final prayer (ver. 46). — *Riddle*. Father. The word "Father" is here very touching. Outlawed on earth, he was not an alien from the skies. — *Kendrick*. Forgive them. The living and divine beauty of this prayer is disclosed, when we understand it as having burst from his lips when they were nailing him to the cross, and as immediately referring to his brutal and ignorant executioners. — *Furness*. It may be regarded as the beginning of Christ's intercession for sinners, though



<sup>1</sup>forgive them; for <sup>2</sup>they know not what they do. And <sup>3</sup>they parted his raiment, and cast lots.

35. And <sup>4</sup>the people stood beholding. And <sup>5</sup>the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36. And the soldiers also mocked

him, coming to him, and offering him vinegar,

37. And saying, If thou be the King of the Jews, save thyself.

38. <sup>6</sup>And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

39. ¶ <sup>7</sup>And one of the malefactors

<sup>1</sup> Matt. 5: 44. Acts 7: 60. 1 Cor. 4: 12. <sup>2</sup> Acts 3: 17. <sup>3</sup> Matt. 27: 35. Mark 15: 24. John 19: 23. <sup>4</sup> Ps. 22: 17. Zech. 12: 10. <sup>5</sup> Matt. 27: 39. Mark 15: 29. <sup>6</sup> Matt. 27: 37. Mark 15: 26. John 19: 19. <sup>7</sup> Matt. 27: 44. Mark 15: 32.

preceded by the prayer of intercession for his Church (John, chap. 17), and as a true interpretation of the language of his cross, for all the world and for all time. — *Abbott*. **Know not what they do.** They were not conscious how great an evil they were doing, nor of its eternal consequences. They knew they were doing wrong; but they did not recognize in him the Son of God and the Saviour of the world. — *P.* **They parted his raiment.** The criminal, when affixed to the cross, was absolutely naked; and his clothes fell as a perquisite to the executioners (which consisted of four soldiers). — *Meyer*. **Cast lots.** The lot was twice drawn: first, for the division of the four nearly equal parts into which the garments of Jesus were divided (cloak, cap, girdle, sandals), then for his robe or tunic, which was too valuable to be put into one of the four lots. — *Godel*.

35. **The people stood;** strictly, *were standing*. — Beholding: the word denotes gazing as upon a spectacle. Many of them had joined in the cry, "Crucify him!" Others, probably, especially those who were strangers, had taken no active part in the proceedings. — *Kendrick*. **The rulers also . . . derided.** (See Matt. 27: 41-43.) All classes of the Sanhedrim were represented; and their taunt is the more awful, because taken in part from Ps. 22, which was fulfilled by the gambling soldiers, and quoted in deepest distress by our Lord himself. — *Riddle*. **He saved others.** The words were, like those of Caiaphas (John 11: 50), an unconscious prophecy, in part also an admission of the work that he had done, as in the case of Lazarus, in rescuing others from the power of death. — *Ellicott*. **Let him save himself.** Through their lips the Evil One reiterated again and again the temptation by which he had been all his life assaulted, to save himself and win the faith of the nation by some display of supernatural power. — *Stalker's Life of Christ*. He who would save others cannot at the same time save himself. A useful life is a self-sacrificing life. In a peculiar sense in which it was true of no other being, was it true of Christ, that if he would save from sin, take away both the guilt and the love of it, he must suffer. — *Monday Club Sermons*. **If he be:** which he professes to be, but which they deny. **The Christ of God.** God's anointed One, his Messiah, which they had just heard him declare himself to be (chap. 22: 66-69. Matt. 26: 63, 64). **The chosen one.** Whom God selected out, and loved and honored above all others (Ps. 89: 19, 27). — *Kendrick*.

36. **The soldiers also mocked him.** Scoffed at him, made sport of him, treated him with derision. With the soldiers, it was sport; with the Jews, it was something much deeper. — *Kendrick*. **Offering him vinegar.** It was about midday, when they would be eating and drinking; and they drunk to him, holding out to him in mockery the sour wine (vinegar) they used. Thus the incident is natural, and at the same time totally distinct from the one related by the other Evangelists, which occurred about three hours later. — *Schaff*.

37. **If thou be the King of the Jews.** This scoff was learned from the rulers, no doubt (Matt. 27: 42), but it included a sneer at the Jews as well.

38. **A superscription, . . . Greek, Latin, Hebrew.** In *Greek*, for the foreigners and visitors, Greek being the learned language of all nations (given by Matthew and Luke); in *Latin*, for the Romans (given by Mark); in *Hebrew*, for the Jews (given by John). See *Illustrative*, I. No tribute could have been more fitting or more prophetic than an inscription which revealed, unconsciously, the relation of the cross to all the nationalities of the world. **This is the King of the Jews.** The inscription varied, perhaps, slightly, in the different languages. In all, it is essentially the same. It was an attestation, even from his cross, of Jesus' true character. He *was* the King of the Jews, and, singularly enough, he *became* so by his death. His cross gave him his crown. — *Kendrick*.

39. **One of the malefactors . . . rallied on him.** Matthew and Mark speak of the malefactors as deriding him, speaking in general of them as reviling, without noting from

JUNE 5

LESSON X.

LUKE 23: 33-46.

which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds:

but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44. <sup>1</sup>And it was about the sixth

which one the railing came. — *P.* There is every likelihood that the two malefactors crucified with Jesus belonged to the band of Barabbas. For good or for evil they knew something about the Christ: the taunt uttered by the one expresses this, no less than the prayer of the other. — *Trench.* **Save thyself and us.** The challenge argues singular fatuity. If he was the Christ, he was innocent, and was under no obligation to prove his claim by saving one who *deserved to die.* — *Kendrick.*

40. **The other answering rebuked him.** Like Zaccheus, like Paul, perhaps, suddenly converted. The grace of Christ may have first at this moment touched him. Perhaps, indeed, he had elsewhere seen and listened to him. While sinking into death, Christ proved himself the Lord of life. No exercise of his saving mercy seems more *apposite* than this: its record were alone sufficient to justify the whole Gospel of Luke. It is the gospel's pledge of mercy to the sinner in *extremis.* The divine record contains *but* one such example; but it contains *one*: *but* one, to secure us from presumption; *one*, to save us from despair. — *Prof. Kendrick in S. S. Times.* **Dost not thou fear God?** "Fearing God" is not here our half-technical use as descriptive of a righteous character ("a man who fears God"). It means simply to stand in fear of God, of his displeasure and wrath. **Same condemnation, i.e.,** condemned to the same punishment.

41. **And we indeed justly, etc.** He speaks like a true penitent; for the connection with the last verse involves a reference to *God's justice.* Too many forget it under the shadow of the cross! — *Schaff.*

42. **Lord, remember me.** The prayer for remembering carries with it much more. It means "remember in mercy," have compassionate remembrance. He had heard that prayer, "Father, forgive them," and this may have touched and opened his heart. — *Kendrick.* **When thou comest into thy kingdom.** No doubt he had but faint conception of the true nature of his kingdom. But his heart was right, and he was prepared to accept him in any form of manifestation. When he should come, not into, but "*in* his kingdom," that is, in the glory of his established reign, he prayed to be remembered by him. — *Kendrick.* He must have looked forward to the world beyond death.

43. **To-day shalt thou be with me in paradise.** *To-day* is the emphatic word, and it is to be taken with what follows. An old but forced construction connects it with the preceding words "I say." The thief had looked forward to the return of Jesus in glory, some time after his death, and he hoped that he would not then be forgotten. Jesus assures him of immediate bliss in his own presence. — *Cook.* *In paradise.* The word "paradise" is of Persian origin, and signifies *beautiful land*, and is employed in the Septuagint to designate the Garden of Eden. Hence it came to be employed in Jewish popular belief, as the name of that portion of Hades, or the abode of the dead, into which the saints were believed to enter to await the final judgment, and consequent admission to their everlasting home. This brigand would then have understood Christ's promise as one of immediate entrance into a state of conscious peace and joy. — *Abbott.*

44. **About the sixth hour.** Twelve o'clock, noon. **Darkness.** The cause of this loss of light cannot have been an eclipse; for this phenomenon is impossible at the time of full moon. It was perhaps connected with the earthquake with which it was accompanied. This diminution of the external light corresponded to the moral darkness which was felt by the heart of Jesus. — *Godet.* **Over all the earth.** The same word is translated "land" in Matthew and Mark. It would be night naturally over half the globe. The question is, Are we to understand that part of it over which there was day? I believe we *are.* But there is no strong objection to any limitation, providing the fact itself, as happening at Jerusalem, is distinctly recognized. — *Alford.* **Till the ninth hour.** Three o'clock in the afternoon, when he died. This moment, to which St. Paul alludes "made a curse for us" (Gal. 3: 13), was that at which the Paschal lamb was slain in the temple. — *Godet.*

Lesson marked on the page No. 25: 81-38-10 new and  
original - 1614-70 - He: 913-12. Williams  
revised edition -

LUKE 23: 33-46.

LESSON X.

SECOND QUARTER.

hour, and there was a darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the midst.

46. And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit:" and having said thus, he gave up the ghost.

<sup>1</sup> Matt. 27: 51. Mark 15: 38. <sup>2</sup> Ps. 31: 5. <sup>3</sup> 1 Pet. 2: 23. <sup>4</sup> Matt. 27: 50. Mark 15: 37. John 19: 30.

45. **The veil of the temple.** This was the veil, curiously wrought, which separated the holy from the most holy place, dividing the temple into two apartments. See Lesson II, Fourth Quarter, ver. 3. — *Barnes*. **Was rent.** Into two parts. This took place just at his death. Thus "*the way into the holiest of all was (now) made manifest,*" and laid open to all nations. The priest was probably burning incense in the holy place at this hour of the evening sacrifice. — *Jacobus*. There was also an earthquake, and many of the saints rose from the dead.

46. **Father, into thy hands I commend my spirit.** Luke's account is very brief, passing over the tender scene narrated in John 19: 26, 27, the lamentation mentioned by Matthew and Mark, and the last refreshment recorded by all three; but it alone has preserved for us *the last word on the cross*. Our Lord dies with Scriptural words on his lips (Ps. 31: 5). "Spirit" here means the immaterial part of him who was dying. — *Schaff*. **Gave up the ghost.** Literally "expired," but with an active sense. The physical cause of death, it is thought by many, was rupture of the heart. He died of a broken heart. He died, and the whole Bible shows why, — that sinners might be justly pardoned. Else his death — the death of the loveliest man, the beloved Son of God — were unjust. The death was real, as is further proven by the subsequent events. It has one great purpose, — to redeem men by really atoning for their sins: it has one great lesson, — believe in him "whom God has set forth to be a propitiation" (Rom 3: 25). — *Prof. Riddle*.

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ILLUSTRATIVE.

I. The inscription over the cross was probably very nearly as below. The Aramaic (Hebrew), JESUS, THE NAZARENE, KING OF THE JEWS. The Greek, THIS IS JESUS, THE KING OF THE JEWS. The Latin, THE KING OF THE JEWS.

ישוע הגלילי מלך היהודים  
Ουτος εστιν Ιησους ο Βασιλευς των Ιουδαιων.  
Rex Judæorum.

— *Geikie*.

II. Zeleucus, the king of the Locri, enacted a law against adultery, whose penalty was the putting-out of both the eyes. The first one found guilty was the king's own son. But, out of love to his son, the king had one of his own eyes put out, and one of his son's. Thus he saved his son from blindness, but at the same time so honored his law, that no one would imagine they could break it with impunity. It touched the heart of the son to see what his father had suffered for him, and would make a good man of him. So, by the atonement of Christ, all the ends of the law can be satisfied, and yet man be saved. — *P*.

PRACTICAL.

I. (Ver. 33.) As all the stars of heaven are moving around the star Alcyone in the Pleiades, so all the Bible and all history move around the cross of Christ as their centre.

2. Christ crucified shows (1) The evil of sin; (2) The greatness of our danger; (3) The value of salvation; (4) The wonderful love of God; (5) It strengthens every motive for being good; (6) It is the culmination of our perfect example.
3. (Ver. 34.) Those who reject Christ do not realize what they do, — the love they reject, the evil they incur.
4. (Ver. 35.) Men often scorn their very best friends.
5. He that will save himself, cannot save others.
6. (Ver. 38.) Christ was proclaimed king in different languages, — a prophecy of his universal kingdom.
7. (Vers. 40-42.) The penitent thief (1) confessed his sin, (2) saw a holy Saviour, (3) went to him in faith, (4) was saved.
8. (Ver. 43.) The dying believer is very near to glory.

### SUGGESTIONS TO TEACHERS.

The central point of this lesson, as of the world's history, is THE ATONEMENT. (1) *The crucifixion* (v. 33), and why it was necessary for Christ to die for our salvation. (2) *Christ's forgiving love* (ver. 34) is set forth vividly. (3) *Christ's kingship* (ver. 38). (4) *The world rejecting their Saviour* (vers. 35-37, 39); how and why they do it, and in what sense they "know not what they do." (5) *Some believing* (vers. 40-43). How, and the result. (6) *The closing scene*. Impress on scholars that *this atonement* was for us, and how we should be affected by it.

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LESSON XI. — JUNE 12, 1881.

### THE WALK TO EMMAUS. — LUKE 24 : 13-32.

**TIME.** — Sunday, April 9, A. D. 30, 17th of Nisan; the afternoon of the day of the resurrection.

**PLACE.** — Emmaus, about eight miles from Jerusalem, and the road leading to it.

**RULERS.** — Tiberius Cæsar, emperor of Rome. Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee.

**PARALLEL PASSAGES.** — Mark 16 : 12, 13.

**INTERVENING HISTORY.** — The body of Jesus was deposited in the sepulchre a little before sunset on Friday, so that he was almost 36 hours in the tomb, — being parts of three different days. The resurrection was on the third day, — Sunday morning, April 9. The women who had come from Galilee had never lost sight of their Lord, from the time he was brought forth to be crucified until they noted the tomb in which he was laid. Knowing the haste in which the body had been deposited, it was their intention to come early in the morning after the sabbath, and dispose the body in a more orderly manner for its final rest. They saw, on coming to the sepulchre, that the body of Jesus had disappeared. — *Kitto*.

**OUR LORD'S APPEARANCES AFTER HIS RESURRECTION.** — But Jesus was alive, and appeared "the same Jesus" ten times to his disciples during the next 40 days, as follows: 1. To Mary Magdalene (Mark 16. John 20 : 14). 2. To the other women (Matt. 28 : 9, 10). 3. To Peter (Luke 24 : 34. 1 Cor. 15 : 5). 4. To two disciples going to Emmaus (Luke 24 : 13, &c.), our lesson for to-day. 5. To the apostles at Jerusalem, Thomas being absent (John 20 : 19). These five appearances took place on the same day on which Jesus arose. 6. To the apostles at Jerusalem, Thomas being present, a week after the resurrection (John 20 : 26-29). 7. To seven disciples at the Sea of Galilee (John 21 : 1). 8. To the apostles and five hundred brethren on a mountain in Galilee (Matt. 28 : 16. 1 Cor. 15 : 6). 9. To James, probably at Jerusalem (1 Cor. 15 : 7). 10. To the apostles at Jerusalem and at Mount Olivet, when he ascended to heaven (Luke 24 : 50).

### INTRODUCTION.

On that wonderful Sunday morning, when Jesus arose from the dead, there came a strange report to the disciples that their Master had arisen from the tomb, and was alive again. The news was too good to be believed. As yet he had been seen by none of the twelve disciples. But Peter hastens to the tomb, and sees his Lord; and others were abroad, among them two disciples going to Emmaus, to whom Jesus appeared on the way.

13. ¶ <sup>1</sup> And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed *together* and reasoned,<sup>2</sup> Jesus himself drew near, and went with them.

16. But<sup>3</sup> their eyes were holden that they should not know him.

<sup>1</sup> Mark 16 : 12. <sup>2</sup> Matt. 18 : 20. Chap. 24 : 36. <sup>3</sup> John 20 : 14 ; 21 : 4.

### EXPLANATORY.

13. **Two of them**, i.e., of those spoken of at the close of ver. 9. It is unlikely that they were apostles (compare ver. 33). One was named "Cleopas" (ver. 18), but we know nothing further. — *Schaff*. The conjectures about the other are numerous. Some say it was Luke himself; but Luke was a Gentile, and these were Jews. Others say both were of the "seventy." The question is not of any importance. *How* Christ revealed himself as the risen Saviour, is the great fact, not to *whom*. — *Riddle*. **That same day**.



EMMAUS.

The first day of the week, the Christian sabbath, but the first of their working days; the same day on which Christ arose from the dead. **Emmaus**. The site of this place is not certainly known; but Dr. Herman Zschokke, rector of the Austrian Pilgrim-house at Jerusalem, proves that it must be near the modern Kukeibeh (the ancient Mizpeh), about nine miles north-west of Jerusalem. **Threescore (60) furlongs**. Seven or eight miles. It is very likely that Emmaus was their home.

14. **They talked together**. Their conversation naturally turned

on the to them all-absorbing question of the hour, — the unlooked-for fate of their revered teacher, the sudden overthrow of their hopes, and the startling and incredible news of his resurrection. — *Prof. Kendrick*.

15. **While they communed . . . reasoned**. Exchanged views and feelings, weighing afresh all the facts. — *J. F. and B.* **Jesus himself drew near**. He may have quickened his pace from behind; more probably his approach was as supernatural as his subsequent disappearance. A few moments before, none could have seen him; now, as if there were nothing supernatural, he approaches and joins them. — *Kendrick*. Jesus draws near to commune *with* those who commune *of* him. — *Schaff*. May we think that it was tender sympathy with the trials to which their thoughtful and yearning temper specially exposed them, that their Master thus drew near to them? — *Ellicott*. Jesus came to solve their doubts, and to establish them in the belief that he was the Christ; and we may learn from this that Christ will guide those who are sincerely endeavoring to know the truth. — *Barnes*.

16. **But their eyes were holden**. By our Lord himself, who in his purpose of love would remain concealed, that he might reveal himself more fully. Immediate recognition would have prevented the quiet instruction which followed, by putting them into a tumult of joy, fear, and doubt, as usual in our Lord's miracles. Natural causes were probably connected with this: compare Mark 16:12 ("in another form"). A quiet, vigorous traveller would not immediately recall one so lately hanging on the cross. We, too, may

- a whole frame there over our hearts to him  
 - a word from the disciples' hearts  
 - child of the scriptures, concerning him self, which  
 - from so slow a understanding

JUNE 12.

LESSON XI.

LUKE 24: 13-32.

17. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18. And the one of them,<sup>1</sup> whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth,<sup>2</sup> which was a prophet<sup>3</sup> mighty in deed and word before God and all the people:

20. <sup>4</sup>And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted<sup>5</sup> that it had

<sup>1</sup> John 19: 25. <sup>2</sup> Matt. 21: 11. Chap. 7: 16. John 3: 2; 4: 19; 6: 14. Acts 2: 22. <sup>3</sup> Acts 7: 22. <sup>4</sup> Chap. 23: 1. Acts 13: 27, 28. <sup>5</sup> Chap. 1: 68; 2: 38. Acts 1: 6.

fail to recognize Christ when he is nearest to us. If he holds our eyes, it is for a greater blessing: if we hold our own eyes, we may never recognize him at all.—*Riddle*. The forty days between our Lord's rising and ascension are the most critical days of Christianity. In them the stupendous miracle of the resurrection was to be established, not by one appearance, but by many; not by evidence of one kind, but of all kinds. Each fresh proof of the fact was to be a separate link in a chain of proofs, on which ages to come might hang their faith. The particular link to be wrought and welded on the road to Emmaus was the *complete identity of the slain Jesus of Nazareth* with the Messiah of Moses and Daniel, of David, Isaiah, and Malachi.—*Monday Club Sermons*. **Not know him**. It was the same Jesus, with the same body with which he died, unchanged, or there can be no proof that he was raised at all; and the reason they did not know him was not in his changed body, but in their vision.—*P*.

17. **What manner of communications?** He had apparently been walking with them some little time before this was said. The term used by our Lord implies that they had been disputing with some earnestness; but there is no *blame* implied in the word. Possibly, though both were sad, they may have taken *different views*, and in the answer of Cleopas we have that of the one who was most disposed to abandon all hope.—*Alford*. **As ye walk, and are sad**. Rather, *And they stood still, looking sad*. This is the reading now generally accepted. It suggests that the interruption was unwelcome, as does the response of Cleopas (ver. 18). The other reading may be taken as two questions: "As ye walk? and why are ye sad?" or "As ye walk (being) sad?"—*Schaff*.

18. **Cleopas**. This is different from the name in John 19: 25, and is shortened from Cleopatros, according to Alford and Olshausen. We can hardly doubt, from the prominence given to the name of Cleopas, that he was St. Luke's informant. The fulness with which the whole account is given may well lead us to think of it as taken down at the time from the lips of the narrator.—*Ellicott*. **A stranger**. The term here used means rather *sojourner* than stranger. Alford reads, "Dost thou lodge alone at Jerusalem?" They took him for one who had been there at the feast, from a distance. We had rather read, "Dost thou *alone* sojourn at Jerusalem, and *not know* the things," &c. That is, Art thou the only one of all the sojourners there, who does not know? &c.—*Jacobus*. "Have you just come to Jerusalem, and so not heard?"—*P*.

19. **What things?** Our Lord says nothing in regard to either point which Cleopas had assumed (ver. 18), but puts a question to draw them out.—*Schaff*. **Concerning Jesus of Nazareth**. Now the stream of their lamentations over their disappointed expectations breaks loose. Their anguish of heart is especially remarkable; since it showed what the Lord was in their eyes, and remained, even in the moment when they had seen their dearest hopes vanish. The official name Christ they do not now take upon their lips; but, respecting the name Jesus of Nazareth, they pre-suppose that it is sufficiently familiar to every one in and out of Jerusalem. That he, although he had been reckoned among the transgressors, was a prophet and extraordinary messenger of God, such as, with the exception of John, had not appeared in Israel for centuries before,—this admitted of no doubt. As such he had attested himself by word and deed, not only in the eyes of the people, but also before the face of God; and even after his death it is impossible for them to mention the name otherwise than with reverence and love.—*Lange*. These disciples do not hesitate to declare him a "prophet"—in that their faith is still unwavering; moreover, until his career had been cut short by death, they *had* believed him to be the destined Redeemer of Israel, the Christ.—*Kendrick*.

21. **We trusted; we had hoped**. Which should have redeemed Israel. They may

LUKE 24 : 13-32.

## LESSON XI.

SECOND QUARTER.

and found *it* even so as the women had said : but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken !

26. <sup>8</sup> Ought not Christ to have suffered these things, and to enter into his glory?

27.<sup>4</sup> And beginning at<sup>5</sup> Moses and all the prophets, he expounded unto them in<sup>6</sup> all the scriptures the things concerning himself.

28. And they drew nigh unto the

<sup>1</sup> Matt. 28:8. Mark 16:10. John 20:18. <sup>2</sup> Chap. 24:12. <sup>3</sup> Chap. 24:46. Acts 17:3. <sup>4</sup> Pet. 1:11.  
<sup>5</sup> Chap. 24:45. <sup>6</sup> Gen. 3:15; 22:18; 26:4; 49:10. Num. 21:9. Deut. 18:15. <sup>7</sup> Ps. 16:9, 10;  
132:11. Isa. 7:14; 9:6; 40:10, 11; 50:6. Ezek. 34:23. Mal. 3:1.

have looked for a temporal deliverer, as all the apostles had done; but, as they had been with Jesus: spiritual deliverance must have been included, however indistinctly. — *Riddle.* To-day is the third day. Yet: notwithstanding this hope of ours, nearly three days have now elapsed (*to-day is the third day*) since all this was done, and this lapse of time extinguishes more completely our hopes. When the Lord was nailed to the cross, they very likely expected to see him break away from it. After his death they were not without hope, that, by the power which they had often seen him put forth, he would shake off the bonds of death. Each successive day and hour rendered the hope fainter and fainter. — *Kendrick.*

22. **Yea, and certain women also**; or, "moreover certain women." Here there is a contrast. We were hopeless; and yet this strange thing happened to arouse our hope, only to leave it unfulfilled (ver. 24). **Made us astonished.** A strong word: "amazed us." The amazement was partly in hope and partly in doubt. — *Riddle.*

25. **O fools.** Not a contemptuous term like "Thou fool" in Matt. 5. The word means "without understanding," and might be rendered more mildly, "O foolish ones," or "O unreasoning ones."—*Stock.* **Slow of heart;** i. e., *stagnant*—in disposition—to believe. These were both shown in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death,—the resurrection.—*Alford.* **All that the prophets have spoken.** All the prophecies uttered in Old Testament times in regard to Christ's coming and death.

26. Ought not Christ to have suffered? The point of the question was to show them that it had been no disaster at all, but the far-reaching purpose of Jehovah, and therefore the holy obligation of his Son to bear. He had been neither surprised nor overwhelmed. He had laid down his own life. No man had taken it from him. He ought to have suffered thus, because it was so written he should. This may have been their first view of the higher meanings of the crucifixion. What a balm to their hearts to discern in the cross, not the gibbet of shame and suffering they had hitherto regarded it, but the throne of triumph and glory! — *J. B. Clark, in Monday Club Sermons for 1878.*

27. **Beginning.** He began at the first part of the Old Testament (the law, "Moses"), and continued to take up the other parts in order. — **Riddle. Expounded.** Interpreted and explained. **In all the scriptures.** In all the *writings* of the Old Testament. They were called *scriptures* because they were *written*, — the art of printing being then unknown. — **P. Things concerning himself.** The *whole Scriptures* are a *testimony to him*; the whole history of the chosen people, with its types, and its law, and its prophecies, is a *showing forth of him*; and it was here the *whole*. Observe the testimony which this verse gives to the divine authority and the Christian interpretation of the Old Testament scriptures; so that the denial of the references to Christ's death and glory in the Old Testament is henceforth *nothing less than a denial of his own teaching*. — **Alford.** "In studying the Scriptures for himself, he had found himself in them everywhere (John 5: 39, 40). He had now only to let this light which filled his heart ray forth from him." — **Godet.** The perfect faith is that which Jesus taught on the road to Emmaus, — a faith which sees in the Old Testament a figure and type of the New, and in the New the end and fulfilment of the Old. Such a faith finds its Lord in every book of the Bible. Jesus is the golden thread running in and

Let 21. 7-10-11 (1885) 1. 11  
 The two disciples had found in the heart  
 of Jesus they hastened to communicate the precious  
 to their fellow disciples —

JUNE 12.

LESSON XI.

LUKE 24 : 13-32.

village, whither they went: and<sup>1</sup> he made as though he would have gone further. *Emmanuel Entreated.*

29. But<sup>2</sup> they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them,<sup>3</sup> he took bread, and

blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

<sup>1</sup> Gen. 32 : 26 ; 42 : 7. Mark 6 : 48. <sup>2</sup> Gen. 19 : 3. Acts 16 : 15. <sup>3</sup> Matt. 14 : 19.

out among all the parts, and making what seem like scattered members one organic whole. — *J. B. Clark in Monday Club Sermons.*

28. Unto the village. Emmaus. Made as though. Rather, acted as though; moved on his course, not in dissimulation, for he would have gone on his way sorrowfully and justly, if they had not detained him with loving violence.

29. Constrained him. Earnestly entreated him to remain with them. Jesus will not come and abide where he is not wanted. We must treat him at least as well as we would a common friend. (1) We must welcome him with warm hearts. (2) We must put away what is unpleasant. (3) We must entertain him, make his stay pleasant. (4) We must have sympathetic converse, and be at one as to his work and character. (5) We must press the invitation. Then he will ever abide in our hearts and homes and churches. — *P. Abide with us.* Christ abiding with us means (1) friendship with him; (2) rest in his love; (3) power to do his works. — *P.*

30. He took bread, and blessed it, and brake. This was the office of the master of a feast. Though he was in their house, yet he acted as master of the feast. — *Barnes.* The meal was an ordinary one, not a celebration of the Lord's Supper; yet it suggests that sacrament at every point. — *Riddle.*

31. Their eyes were opened. The supernatural influence spoken of in ver. 16 was removed. — *Schaff.* They saw him to be the Messiah. Their doubts were gone, and they saw clearly that he was risen, and was truly, as they had long hoped, the Saviour of men. And they knew him. Natural causes may have aided them. There may have been something peculiar in the manner of breaking the bread and uttering the blessing, that recalls their previous intercourse with him; or they may have discovered, in the hands opened to give thanks, the marks of the wounds. — *Schaff.* And he vanished out of their sight. Luke certainly means to describe an extraordinary disappearance; not a becoming invisible to them, but a supernatural removal from them. — *Schaff.*

32. Did not our heart burn? A strong expression to indicate the warmth and delight of their feelings while they listened to our Lord. — *Ryle.* From this episode I learn that Christ Jesus is willing to be the companion of my life-journey until I reach the heavenly home. Blessed the man whose heart burns within him from the constant presence and inspiration of the Saviour. Having Christ with him, the believer's life-journey will be a safe one. He need never miss the right road. He will never be led astray. Christ knows the whole pathway thoroughly from the "City of Destruction" to the City of the Great King. He that walketh with Jesus "walketh surely." — *T. L. Cuyler.* While he opened, &c. "It is a good sign for their inner growth, that at this moment it is not the breaking of bread, but the opening of the Scripture, which now stands before the eye of their memory." — *Van Oosteruec.* Thus Christ confirms the Scriptures, and the Scriptures teach of Christ. Converse with him does not truly make our hearts burn, unless the Scriptures are also opened. — *Riddle.*

### LIBRARY REFERENCES.

*Monday Club Sermons* for 1878. Geikie's and Farrar's *Life of Christ.* Andrews's *Life of Christ* for a special study of the order of events and dates. The hymns, "A little Talk with Jesus," and "Abide with me." Bertram's *Homiletical Encyclopedia*, 1610, 3369. Foster's *Cyclopædia of Illustrations*, 880-885, 372.

### ILLUSTRATIVE.

I. Communion. Troubles and anxieties often lead us to become acquainted with God. Often we do not know the hearts of our friends till some sorrow makes us open our



hearts to one another; and then we will get nearer each other in one hour, than in years of ordinary intercourse. So it is with communion with God. — *P.*

II. **He opened the Scriptures.** The Scriptures are like a mine, over which we have often walked without knowing the treasures beneath our feet. They are like the powers of nature, which have always contained the treasures of the telegraph, of gas for lighting, of coal for warming, and yet men did not know these riches for ages. — *P.*

III. "In olden times a duke craved from a king his daughter's hand in marriage. The king answered by handing him a rough iron ball. Indignant, the duke threw it to the ground; when, lo! a spring struck, the ball opened, and displayed a silver chicken; this a golden egg; this, a marriage-ring, complete and gorgeous, set with precious diamonds." So the Bible contains hidden treasures, enclosed one within the other, and best of all the marriage-union of the soul with the Lamb of God. — *P.*

IV. Rev. Henry Francis Lyte of England wrote the beautiful hymn, "Abide with me: fast time be the eventide," only a short time before he died. He in feebleness went to his church one Sunday, administered the Lord's Supper, bade farewell to his people, and going home wrote the hymn that sweet sabbath morning. — *P.*

### PRACTICAL.

1. Ver. 15. Christ meets with those who often talk together about him and his kingdom.
2. Our needs and troubles bring us into close communion with Christ.
3. Ver. 16. Our eyes are often holden from seeing Christ, because he appears in unexpected ways, — in troubles, in calls to work, in the persons of the poor, in impulses to a better life.
4. But in due time he always reveals himself to all who are willing to see.
5. Ver. 17. Christianity is not the religion of the credulous. Only the compulsion of fact and reason made even the disciples believe.
6. Ver. 25. There are depths and riches in the Scriptures which Christ only can reveal to us.
7. Ver. 27. Christ opens the Scriptures to us by study, meditation, obedience, experience, the light of the Holy Spirit.
8. Christ will not abide with us, unless we make him welcome.
9. Ver. 31. Christ reveals himself in the ordinary duties and events of life.

### SUGGESTIONS TO TEACHERS.

We see in this lesson THE BLESSEDNESS OF COMMUNION WITH CHRIST. He comes near *when we are talking about him and his kingdom*. He *communes with us as friend with friend*. He *opens to us the riches of the Scripture*. He *will abide with those who constrain him*.

### LESSON XIII. — JUNE 26.

#### THE GOSPEL FOR THE WORLD. — LUKE 24 : 44-53.

(Extra Lesson suggested by "The Sunday-School Times.")

#### MISSIONARY LESSON.

44. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45. Then opened he their understanding, that they might understand the Scriptures,

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day :

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. ¶ And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50. ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy :

53. And were continually in the temple, praising and blessing God. Amen.

**TIME.** — Thursday, May 18, A. D. 30. The day Jesus ascended to heaven.

**PLACE.** — Jerusalem and the Bethany slope of the Mount of Olives.

### INTRODUCTION.

One of the things of great importance in the sabbath school is a deeper interest in the missionary work. That interest comes in three ways: (1) by a deeper interest in the value of religion and the worth of the soul; (2) by larger knowledge of the missionary work; (3) by having a part in that work, through self-denying gifts to spread the gospel. Every Sunday school should be practically a missionary society.

### LIGHT ON THE LESSON.

**I. The last command.** This is given in Mark 16:15, and here in vers. 47, 48. Christians have no right to leave one single nation or people without the gospel. Home work cannot take the place of this. The apostles *began at Jerusalem*; but they did not all remain there till every Jew was converted. Some remained: the rest went everywhere preaching the gospel. And more Jews were converted in this way than if all had been done for Jews only. The light that shines farthest shines brightest at home. Every church here is stronger for what has been done in the foreign work.

**II. The reason.** (1) The heathen need the gospel just as much as we do. (2) All men are miserable here and lost hereafter, without Christ. (3) Christ died for all: therefore he should be preached to all. (4) The churches here need the broadening influence of working for the salvation of the whole world. (5) Missions prove that the gospel is as powerful as it ever was. (6) They prove that the gospel is divine, because adapted to all nations and peoples.

**III. What can we do?** (1) We can some of us go to heathen lands. (2) We can deny ourselves to give money to send those who can go. (3) We can learn, and help others to know what wonders God is doing in all lands. Children should be taught to give, and to earn what they give.

**IV. What has been done?** The Bible has been translated into 226 different languages. Mission stations, churches, schools, and civilizing influences have been planted in every country. Some countries have been Christianized, as Madagascar and the Sandwich Islands. There are 1,650,000 native Christians under the care of the missionaries. About \$2,000,000 are annually given by American Christians, and between \$3,000,000 and \$4,000,000 by the English churches, to foreign missions. Sir Bartle Frere, Governor of Bombay, says that "the teaching of Christianity in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than any thing you or your fathers have witnessed in modern Europe."

"The Gospel in all Lands" says, "The Holy Spirit has marked this period (the last ten years) by Pentecostal outpourings unparalleled since apostolic times, foreshadowing an age of spiritual power which prophecy has long foretold for the latter days."

# THIRD QUARTER.

From July 3, to September 25.

STUDIES IN EXODUS.

LESSON I. — JULY 3.

ISRAEL IN EGYPT. — EXOD. I : 1-14.

## THE BOOK OF EXODUS.

**I. THE TITLE.** — *Exodus* means "*the going out*," "*the departure*." The book is so named because the departure of Israel from Egypt is the leading event recorded in it.

**II. THE AUTHOR.** — Moses was without doubt the author of this book. (Mark 12 : 26.)

**III. ITS CHARACTERISTICS.** — The five books of Moses set forth great doctrines or truths. *Genesis* gives us the call of God; *Exodus* is redemption; *Leviticus* is service; *Numbers* is the walk through the wilderness; *Deuteronomy* is experience. — *National Teacher.* After the *Genesis* comes the *Exodus*. After the Book of the Creation comes the Book of the Redemption. This book sets forth God's redemptive dealing on the lower plane of temporal events, according to the Divine plan of working out in the lower department his illustrations of the higher. The Church, in bondage to the world-kingdom of successive ages, is to be led forth in the future as it has been led forth in the past, and by a series of splendid interpositions of Divine power and grace, opening the sea for her, overwhelming her enemies, leading her through the wilderness by the angel of his presence, giving her water out of the rock, spreading her table with manna and with meat, and vanquishing the foe. Step by step, the Jordan is finally to be crossed, and the land of promise is to be entered. — *Jacobus.*

### IV. CONTENTS.

	CHAPTERS.
EXODUS.	I. Israel oppressed in Egypt . . . . . 1.
	SECTION I. { II. Moses born and bred . . . . . 2.
	Bondage in Egypt. { III. Moses called and commissioned . . . 3, 4.
	{ IV. Moses enters on his office . . . . . 5, 6.
	V. The first three plagues . . . . . 7, 8: 19.
	SECTION II. { VI. The second three plagues . . . . . 8: 20-9: 12.
	The Ten Plagues. { VII. The third three plagues . . . . . 9: 13-10.
	{ VIII. The tenth plague. Passover . . . . . 11, 12.
	SECTION III. { IX. The escape of Israel . . . . . 13-15.
	The Exodus. { X. Journey from Elim to Sinai . . . . . 16-18.
	SECTION IV. { XI. The Moral Law . . . . . 19, 20.
	The Lawgiving. { XII. The Civil Law . . . . . 21-24.
	SECTION V. { XIII. Plan of the Tabernacle . . . . . 25-31.
	The Tabernacle. { XIV. The first breach of the Covenant . . 32-34.
	{ XV. The Tabernacle made and set up . . 35-40.

**CHRONOLOGY.**— We adopt in these lessons the common chronology, that of Archbishop Usher : because, both as to the interpretation of some statements of the Scriptures, and as to the dates inferred from the monuments by the most eminent Egyptologists, there is a diversity of opinion, which is, as yet, wholly unsettled. And till there is an agreement it is as well to hold the usual chronology, as at least as probable as any. But it will be well to consider briefly the questions at issue.

I. *The Chronology from the Monuments.*

AUTHORITIES.	THE PHARAOH AND DATE OF THE EXODUS.		THE PHARAOH OF THE OPPRESSION.	DURATION OF BONDAGE.	THE PHARAOH AND DATE OF THE IMMIGRATION OF JACOB.	
Wilkinson's <i>Ancient Egyptians.</i>	Thothmes III.	B.C. 1491	The 18th Dynasty.	215	B.C. 1706	Usirtesen II. 16th Dynasty.
Osburn: <i>Monumental Egypt.</i>	Siphtha, the successor of Menephtah.	1314	Rameses II.	430	1706	Aphophis, last king of 15th Dynasty.
S. Birch: <i>Ancient History from the Monu- ments—Egypt.</i>	Menephtah, son of Rameses II.	1300	Rameses II. (Sesostris.) B.C. 1355.	430	1730	Seti, or Saïtes.
Lenormant and Chevallier: <i>Ancient History of the East.</i>	Menephtah.	1300	Rameses II.	400	1700	Seti.
Henry Brugsch-Bey: <i>History of Egypt under the Pharaohs.</i>	Menephtah.	1300	Rameses II. B.C. 1350.	430	1730	King Nub.
Professor Gustav Seyffarth.	Thothmes III.	1866	The 18th Dynasty.	213	2080	

It will be noticed that the dates of the exodus depend very largely on the interpretation of the Scripture period of 430 years, by the Egyptologists.

II. *The Chronology deduced from Scripture.*

1. **The Date of the Exodus.**— In 1 Kings 6 : 1, it is stated that the building of the temple, in the fourth year of Solomon, was in the 480th year after the exodus. The fourth year of Solomon was about B. C. 1012. Add the 480 years (leaving off one year because neither the fourth nor the 480th were full years), and we have *B. C. 1491* as the date of the *exodus*.

2. **The 430 Years.**— The period of bondage, given in Gen. 15 : 13, 14, Exod. 12 : 40, 41, and Gal. 3 : 17, as 430 years has been interpreted to cover different periods. The common chronology makes it extend from the call of Abraham to the exodus, one-half of it, or 215 years, being spent in Egypt. Others make it to cover only the period of bondage spent in Egypt. St. Paul says in Gal. 3 : 17, that from the covenant (or call of) with Abraham to the giving of the Law (less than a year after the exodus), was 430 years. But in Gen. 15 : 13, 14, it is said that they should be strangers in a strange land, and be afflicted 400 years, and nearly the same is said in Exod. 12 : 40. But, in very truth, the children of Israel were strangers in a strange land, from the time that Abraham left his home for the promised land, and during that whole period of 430 years to the exodus they were no-where rulers in the land. So in Exod. 12 : 40 it is said that the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. But it does not say that the sojourning was

all in Egypt, but this people who lived in Egypt had been sojourners for 430 years. (a) This is the simplest way of making the various statements harmonize.\* (b) The chief difficulty is in the great increase of the children of Israel from 70 to 2,000,000, in so short a period as 215 years, while it is very easy in 430 years. But under the circumstances it is perfectly possible in the shorter period. See on ver. 7. (c) If we make the 430 years to include only the bondage in Egypt, we must place the whole chronology of Abraham and the immigration of Jacob into Egypt, some 200 years earlier, or else the exodus 200 years later, or, B. C. 1300. In either case special difficulty is brought into the reckoning. (d) Therefore, on the whole, it is as well to retain the common chronology, though the later dates may yet prove to be correct.

EXODUS.	SOJOURN IN EGYPT.	IMMIGRATION OF JACOB.	PATRIARCHS AS SOJOURNERS.	CALL OF ABRAHAM.
B.C. 1491	215 years.	B.C. 1706	215 years.	B.C. 1921

**DATE.** — B. C. 1706-1575. From the immigration of Jacob into Egypt till near the birth of Moses (or 1706-1380).

**PLACE.** — The land of Goshen in Egypt.

**RULERS.** — The 18th dynasty of Egypt. They had driven out the shepherd kings who were rulers when Joseph was made chief officer (or Rameses II. — *Brugsch*).

**CONTEMPORARY HISTORY.** — Athens was founded B. C. 1556, by Cecrops. The Pelasgi settle Italy. The most prosperous and civilized nation of this age was Egypt. Phenicia and Chaldea were other leading countries.

## INTRODUCTION.

At the close of our studies last year in Genesis, we left the children of Israel in the land of Goshen in Egypt. After Joseph's death, an entirely new dynasty of kings came into power, who had no interest in what Joseph had done or in his brethren, and by these kings the Israelites were made slaves. Some account of this bondage is given in to-day's lesson.

1. Now <sup>1</sup> these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2. Reuben, Simeon, Levi, and Judah,

3. Issachar, Zebulun, and Benjamin,  
4. Dan, and Naphtali, Gad, and Asher.

5. And all the souls that came out of the loins of Jacob were <sup>2</sup> seventy

<sup>1</sup> Gen. 46 : 8. Chap. 6 : 14. <sup>2</sup> Ver. 20. Gen. 46 : 26, 27. Deut. 10 : 22.

## EXPLANATORY.

1. **Now these are the names.** This chapter contains a fulfilment of the predictions recorded in Gen. 46 : 3, that God would make of Jacob "a great nation," that they would be afflicted 400 years (Gen. 15 : 13), and that they would be delivered from the oppressor (Gen. 15 : 14). **Children of Israel.** The very name is a promise. Israel means "a prince with God," and was given to Jacob after his wrestling and prevailing prayer with God. They are the children of the prince who prevailed with God. **Every man and his household.** The sons of Jacob, the heads of the 12 tribes, with their families. Their wives and servants are not included in this enumeration, but only the descendants of Jacob.

2, 3. The arrangement of sons is, as in Gen. 35 : 23-26, according to their mothers. The first six are sons of Leah. Benjamin, with Joseph mentioned below, the sons of Rachel.

4. Dan and Naphtali were the sons of Bilhah, Rachel's handmaid. Gad and Asher, of Zilpah, Leah's handmaid.

5. **Seventy souls.** Or persons. The number is made out thus :

Reuben and 4 sons = 5.	Gad and 7 sons = 8.
Simeon and 6 sons = 7.	Asher, 4 sons, 1 daughter, 2 grandsons = 8.
Levi and 3 sons = 4.	Benjamin and 10 sons = 11.
Judah, 3 sons, 2 grandsons = 6.	Dan and 1 son = 2.
Issachar and 4 sons = 5.	Naphtali and 4 sons = 5.
Zebulun and 3 sons = 4.	Joseph and 2 sons = 3.
Dinah = 1.	Jacob = 1.
	<b>Total, 70.</b>

souls: for Joseph was in Egypt *already*.

6. And<sup>1</sup> Joseph died, and all his brethren, and all that generation.

7. ¶<sup>2</sup> And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8. Now there<sup>3</sup> arose up a new king over Egypt, which knew not Joseph.

9. And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10. ¶<sup>4</sup> Come on, let us<sup>5</sup> deal wisely with them; lest they multiply, and it come to pass, that, when there falleth

<sup>1</sup> Gen. 50 : 26. Acts 7 : 15. <sup>2</sup> Gen. 46 : 3. Deut. 26 : 5. Ps. 105 : 24. Acts 7 : 17. <sup>3</sup> Acts 7 : 18. <sup>4</sup> Ps. 10 : 2; 83 : 3, 4. <sup>5</sup> Job 5 : 13. Prov. 16 : 25; 21 : 30.

Jacob is included as one who emigrated into Egypt. — *Alford*. In Acts the number is given as 75 by Stephen (Acts 7 : 14). But this does not cover the same ground as the 70 here given. This 70 includes only the descendants of Jacob, and not the wives. Stephen says the kindred of Jacob, including nine wives of his sons, — two having died before Judah's, (Gen. 38 : 12), and Simeon's son (Gen. 46 : 10, compare 28 : 1), — and excluding Joseph and his sons. This makes 75 who came into Egypt, but 70 who were the descendants of Jacob; and so both accounts are exactly correct.

6. Joseph died. In B. C. 1635, aged 110 years, for 80 of which he had been ruler in Egypt.

7. **Were fruitful, and increased abundantly.** Swarmed, as fishes or bees. This is the fulfilment of prophecy (Gen. 46 : 3). For several generations the chosen people increased but slowly. The rate of increase was larger, however, with each generation, until in Egypt it became marvellous. It was owing to the special blessing of God upon natural agencies. The following circumstances probably tended to produce it: 1. The Israelites led a pastoral and healthful life. 2. "They had scope and verge in a thinly-peopled country; and they were placed in the best of the land (Gen. 57 : 11)." — *Murphy*. 3. They were comparatively free from moral impurities. 4. Marriage was essential to the dignity and social standing of the Israelite, as it is to this day; so that but few remained single. 5. Marriage was contracted at a very early age; the climate stimulated the development of both mind and body; the girl of 12 and the boy of 13 were marriageable, and the usual age of marriage was probably from 16 to 18. 6. The blessing of offspring was highly valued, as it is still in the East; the wife was esteemed in proportion to the number of her children; and childlessness was regarded as the greatest calamity. 7. The climate of Egypt was famous in antiquity for its efficacy in promoting prosperous births. 8. Canon Cook, speaking of modern Egypt: "In no province does the population increase so rapidly as in that occupied by the Israelites." — *Dr. Franklin Johnson*. See Illustrative, II. These reasons make it abundantly possible that in 215 years, at the time of the exodus, there should be a population of 600,000 men, or a total population of 2,000,000. It would not be more wonderful than the growth of this country from 3,000,000 to 40,000,000 in 100 years. It would be not even a remarkable increase if their increase should have had a period of 430 years, as many think was the case. **The land was filled with them;** i.e., not only Goshen, but the land of Egypt. The Israelites were interspersed among the Egyptians (Exod. 3 : 22; 5 : 12).

8. **A new king.** Rather, a new dynasty of kings. The old rulers under whom Joseph served were overthrown, and an entirely new dynasty came into power, who had no knowledge of or interest in Joseph. Who this new king is supposed to be, depends on the date we assign to the exodus. Wilkinson makes it to be the 18th dynasty; Brugsch, to be Rameses II., the Sesostris of the Greeks.

9. **Israel . . . more and mightier than we.** Egypt was divided into several provinces, which probably had a separate existence, even when united under one ruler, who belonged especially to one of these as the conquerors of the others. The Israelites were outgrowing not Egypt as a whole, but the special province or people of the reigning king. It was not safe to have any one province or tribe grow too strong.

10. **Let us deal wisely.** Their policy was shrewd, but it was not *wise*. Sin is always folly. Such a policy is at once short-sighted and wicked: short-sighted, since kind treatment would have made this rapidly-growing people their fast friends and helpers; wicked, because it violates common morality, insulting God, and provoking his wrath by outraging all the obligations which he imposes on men toward their fellows. — *Cowles*. See on ver.

12. **Lest they multiply.** The great effort of Pharaoh was to check the multiplication of

out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11. Therefore they did set over them taskmasters<sup>1</sup> to afflict them with their<sup>2</sup> burdens. And they built for

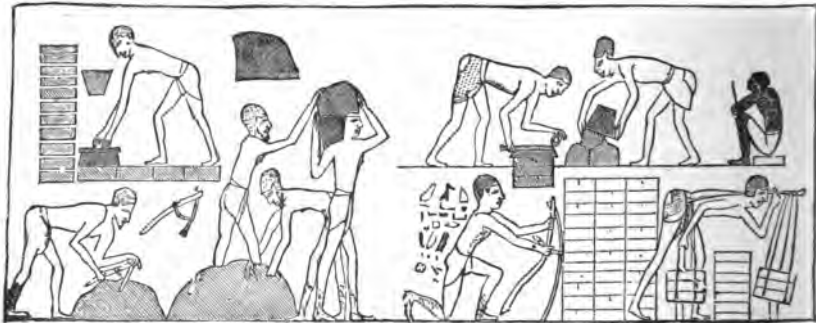
Pharaoh treasure cities, Pithom<sup>3</sup> and Raamses.

12. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

<sup>1</sup> Gen. 15 : 13. Chap. 3 : 7. Deut. 26 : 6. <sup>2</sup> Chap. 2 : 11; 5 : 4, 5. Ps. 81 : 6. <sup>3</sup> Gen. 47 : 11.

the children of Israel ; for this purpose he enjoined two measures, the enslavement of the people, and the destruction of their male infants by the midwives and his Egyptian subjects (vers. 8-22). He did not contemplate the total extinction of the males, but a great reduction of their numbers, and such degradation as would deprive them of political ideas. The females would be harmless, and would prove valuable slaves. A similar policy was pursued by the Lacedæmonians towards the helots, by Mithridates towards his Roman subjects, and by the Caliph Hakem towards the Egyptians : see Hävernicks, Introduction to the Pentateuch, i. 241. — *F. Johnson*. — **There falleth out any war.** The Israelites were on the borders of Egypt toward Syria, where their most powerful enemies lived.

11. **Therefore did they set over them . . . to afflict them.** The proposed effect of this oppression was (1) to break their spirit and courage ; (2) to check their increase by destroying thrift, thus leading to disease, — it did produce leprosy (*Stanley*), — and (3) perhaps to make them so wretched that they would destroy their children to save them from so hard a life. **Taskmasters.** The writer uses the proper Egyptian designation for these officers, "chiefs of tributes." They were men of rank, superintendents of the public works, such as are often represented on Egyptian monuments, and carefully distinguished



BRICK-MAKING: FROM THE MONUMENTS. (Wilkinson.)

from the subordinate overseers. — *Cook*. **Treasure cities.** For storing grain and provisions (*Alford*), partly for the purposes of trade, and partly for provisioning the army in time of war ; not fortresses. — *Keil*. **Pithom and Raamses** (Rameses). Both cities were situate on the canal (connecting the Nile with the Red Sea. — *P.*) which had been dug or enlarged long before under Osirtesen of the 12th dynasty. The names of both are on the monuments. Both were in existence in the beginning of the reign of Rameses II., by whom they were fortified and enlarged. Pithom means House of Tum, the sun-god of Heliopolis. The name of Raamses, or Rameses, is generally assumed to have been derived from Rameses II., the Sesostris of the Greeks, but it was previously known as the name of a district. — *Cook*.

12. **The more they afflicted, the more they grew.** Egypt's king and court presently found themselves arrayed against Almighty God, and saw him take up the challenge in a fearful conflict for mastery. We shall see in the final issue that the Lord improved this occasion to illustrate some of the noblest principles of his government over nations, and indeed over individuals as well, showing that he abhors oppression, takes the side of the oppressed, hurls his fiercest thunderbolts against giant oppressors in every age, and everywhere holds men to the responsibility of using their power to befriend, and not to oppress, their human brethren. — *Cowles*.

13. **Serve with rigor.** The Israelites were employed in forced labors (probably in

13. And the Egyptians made the children of Israel to serve with rigor :

14. And they <sup>1</sup> made their lives bitter with hard bondage, in mortar,

and in brick, and in all manner of service in the field : all their service, wherein they made them serve, *was* with rigor.

<sup>1</sup> Chap. 2 : 23. Chap. 6 : 9. Num. 20 : 15. Acts 7 : 19, 34.

detachments), but were not reduced to slavery, properly speaking (i.e., they were not owned by individual taskmasters). They continued to occupy and cultivate their own district, and they retained possession of their houses, flocks, and other property. — *Cook*.

14. **In mortar and in brick.** Bricks were the most common of building-materials. They were sometimes burned in the kiln; but usually they were merely dried in the sun. Many of these sun-dried bricks, stamped with the names of ancient kings, are as firm to-day as when first put up. — *F. Johnson*. The usual dimensions vary from twenty inches to fourteen and a half inches long, eight and three-quarters inches to six and a half inches wide, and seven inches to four and a half inches thick. When made of the Nile mud they required, as they still require, straw to prevent their cracking; but those formed of clay taken from the torrent-beds on the edge of the deserts held together without straw. The baked bricks were smaller than the sun-dried. Among the paintings of Thebes, one on the tomb of Reksbara, an officer of the court of Thothmes III., about 1400 B. C., represents the enforced labors in brick-making of captives, who are distinguished from natives by the color in which they are drawn. Watching over the laborers are "task-masters," who, armed with sticks, are receiving the "tale of bricks," and urging on the work. The process of digging out the clay, of moulding, and of arranging, are all duly represented; and, though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree. — *H. W. Phillott*. **Made them serve.** This God permitted for wise reasons: (1) As a punishment of their idolatry; (2) To wean them from the land of Egypt; (3) To prepare the way for God's glorious works of deliverance. — *Pool*. The reasons for the bondage in Egypt, as given in the *Philosophy of the Plan of Salvation*, are: (1) The uniting the people into one nation, "by blood, interest, hopes, fears, by bondage and by faith." (2) To fit them to be recipients of new instruction, laws, and institutions. They were as new material without national forms or prejudices to be removed. We may add from Stanley (3) their training in the culture and civilization and literature of Egypt. But the surprising thing is, that they took so little of Egypt with them.

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On the chronology and general state of Egypt at the time of the exodus, see S. Birch's *Ancient History of the Egyptians from the Monuments*, pp. 131-141. Wilkinson's *Ancient Egyptians*, I., 34, 52. Osburn's *Monumental Egypt*, II : 594-634. Brugsch-bey's *Egypt under the Pharaohs*, I : 259; 2 : 98-101, 128, 329-368. *Sunday-school Times*, May 1, 1880. Stanley's *Jewish Church*, I : 89-109. The whole is well summed up in Bartlett's *Egypt to Palestine*, 65-97. Gibson's *Ingersoll and Moses*, 42-45, 100. The reasons for the bondage are well stated in Walker's *Philosophy of the Plan of Salvation*, 53-58. On the slavery of sin, see Foster's *Cyclopædia of Illustrations*, I : 5345; 2 : 11717.

### ILLUSTRATIVE.

**I. Agreement of Egyptian monuments with the Bible.**—The Egyptian monuments contribute to furnish the most striking proofs of the veracity of the Biblical narratives, and thus to re-assure weak and sceptical minds of the supreme authority and authenticity of the Sacred Books. — *Brugsch-bey*.

**II. The rapid increase.**—The Israelites lived in the most productive portion of the most productive of all lands. According to Aristotle, the women in Egypt not only often bore twins, but also, far more frequently than elsewhere, three, four, and sometimes five, children at a birth. — *Rosenmüller*. The air in this country is much purer and better than in any other. This salubrity of the air imparts itself to all organic beings, plants, and animals. The females, not only of the human species, but also of animals, are more fruitful than any other in the world. — *Maillet, French Consul in Egypt*.

**III. Cleopatra's Needles.**—The remarkable obelisks which have been known to the world under the singular cognomen of Cleopatra's Needles, and which are now being removed, one to England, and the other to the United States, have a much more interesting archaeological interest than is generally supposed.



They were taken from the celebrated quarries at Syene, and were, like others, constructed in the usual tapering form symbolizing the sun's rays. The material of which they are composed is a rose-colored granite.

They were originally set up by Thothmes III., one of Egypt's greatest rulers, at Heliopolis, or the City of the Sun, as early as 1600 B. C.

The obelisk removed to England is 68 feet five inches high, and contains on its two faces hieroglyphs expressive of the titles of Thothmes III.; on the other two Rameses II. has added his own, illustrating only the pomp and vain-glory of these monarchs.

The significance to the Bible-student which these remarkable monoliths possess is not so much in their inscriptions or their form, as in the fact that they were probably standing in front of the great Temple to the Sun when the Israelites were in Egypt. — *Biblical and Oriental Journal*.

### PRACTICAL.

1. All the discoveries of scientific men serve to confirm the truth of God's word.
2. Ver. 7. When God's time comes, he will give a marvellous increase to his Church.
3. Ver. 9. The more God blesses his people, the greater the efforts of wicked men against it.
4. Ver. 10. All seeming policy and wisdom which requires wrong-doing is short-sighted and foolish.
5. Ver. 12. God's plans will be successful, no matter who opposes them.
6. Times of adversity and opposition are often times of growth for God's people.
7. God trains and develops his people by the very discipline which their sins demand.
8. Sin is a bondage, cruel and destructive; a bondage of remorse, of bad habits, of bodily disease, of perverted conscience, of present and future punishment.

### SUGGESTIONS TO TEACHERS.

The practical subject of this lesson is, THE BONDAGE IN EGYPT A TYPE OF THE BONDAGE OF SIN, coming gradually to be felt, as Israel were long in the land of oppression before they knew they were bondmen, and the bondage growing more bitter and cruel. This can be illustrated by Charles Lamb's *Confessions of a Drunkard*. But first the story of the lesson must be taught, (1) *The coming into bondage, and how it would work out good at last*. (2) *Their increase under bondage*. (3) *The severity of the bondage*. And (4) the application of this to *the bondage of sin*.

### LESSON II. — JULY 10.

#### THE COMING DELIVERER. — EXOD. 2 : 5-15.

**TIME.** — B. C. 1571-1531, — or 1380-1340 (*Brugsch, Osburn*), — forty years.

**PLACE.** — The land of Goshen; Pharaoh's capital being (Zoan) in the north-eastern part of Egypt, on the eastern or Tanitic branch of the Nile. The field of Zoan was always associated by the Hebrews with the marvels which preceded the exodus (see Ps. 78 : 43). — *Quatremere*.

**RULERS.** — Moses was born under the 18th dynasty, toward the close of the reign of Amosis (Ahmes); and the Pharaoh from whom he fled was Thothmes I.; and Pharaoh's daughter's name was Thermuthis. — *Wilkinson*. Or, according to Brugsch, Osburn, and others, this whole lesson comes within the reign of Rameses II. (Sesostris); and Pharaoh's daughter was Thouoris (*Osburn*).

**MOSES.** — Moses, the most prominent statesman the world has ever known, was born B. C. 1571 (see above), near Zoan, on the eastern branch of the Nile. His father's name was Amram, his mother's Jochebed, both of the tribe of Levi. He had an older sister, Miriam, and a brother, Aaron.

### INTRODUCTION.

Moses was born during the prevalence of the law which required all the male children of the Hebrews to be destroyed as soon as born. But his mother hid him at home for three months; and then, when it was no longer safe to retain him there, she made an ark, or box,

5. ¶ And the<sup>1</sup> daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee

a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she

<sup>1</sup> Acts 7:21.

of reeds, covered with asphalt and bitumen to keep out the water, and laid the young babe in it among the rushes which grew on the bank of the Nile, near where she knew that Pharaoh's daughter was accustomed to bathe; and she set his older sister to watch the result.

### EXPLANATORY.

5. **The daughter of Pharaoh.** According to Josephus, this was Thormuthis. But Osburn finds on the monuments a Queen Thouoris, daughter of Rameses II., who was a princess under her father, and virtually regent over the Delta of the Nile, who alone would dare to go against the law of her father. **To wash** (bathe). The women of Egypt are now kept jealously secluded in harems, and it is not customary for them to bathe in the Nile. But Wilkinson has shown that the women of ancient Egypt were quite unrestrained, and had liberty to associate with men as women in Christian countries now do. He has also shown that bathing in the river was a common practice with them; and he gives from the monuments a representation of an Egyptian bathing scene, — a lady with four servants, who attend upon her to assist. — *Cook*. **At the river.** The facts recorded in these verses, according to M. Quatremere, suggest a satisfactory answer as to the residence of the daughter of Pharaoh, and of the family of Moses. It must have been in the immediate neighborhood of the Nile, and therefore not at On or Heliopolis: it must have been near a branch of the Nile not infested by crocodiles, or the child would not have been exposed, nor would the princess have bathed there; therefore not near Memphis. These and other considerations, agreeing with the traditions recorded by Eutychius, point to Zoan, Tanis, now San, the ancient Avaris, on the Tanitic branch of the river, near the sea, where crocodiles are never found, which was probably the western boundary of the district occupied by the Israelites. — *Cook*.

6. **The babe wept.** The weeping babe touched the heart of the childless princess. If there is a thing too strong for man's laws, it is a woman's heart. — *Alford*.

7. **Then said his sister.** Moses's sister, probably Miriam, who was there to watch. The word "maid," by which she is called in ver. 8, means a young woman of marriageable age; but they married there as young as 12 years old. **Shall I call a nurse?** A most natural suggestion, but probably taught her by her mother, who placed her there to watch.

8. **Called the child's mother.** As was doubtless planned beforehand: an Egyptian woman would not be likely to nurse a slave-child of the Hebrews. By thus taking the child, the mother became from this time in some sense the recognized servant of the princess; for otherwise how would she enjoy more safety with her babe than before? — *Alford*.

9. **I will give thee wages.** This gave her and the babe the protection of the princess as her servant.

10. **And the child grew.** He had the best of nurses, — his own mother. Here was the FIRST PART of Moses's training, — a training at home in the true religion, in faith in God, in the promises to his nation, in the life of a saint, — a training which he never forgot, even amid the splendors and gilded sin of Pharaoh's court. — *P*. **Brought him unto Pharaoh's daughter.** At what age the future deliverer of Israel was transferred from the care of his mother to the palace and the court of Egypt, we are not informed. It would seem from the history that he was old enough to have learnt the principles of his ancestral religion, in which his mother would not fail to instruct him. — *Bush*. **Became her son.**

called his name Moses : and she said, Because I drew him out of the water.

11. ¶ And it came to pass in those days, when <sup>1</sup> Moses was grown, that he

went out unto his brethren, and looked on their burdens : <sup>2</sup> and he spied an Egyptian smiting a Hebrew, one of his brethren.

<sup>1</sup> Acts 7 : 23, 24. Heb. 11 : 24-26. <sup>2</sup> Chap. 1 : 11.

He was formally adopted into her family as a prince, and was taught "all the wisdom of the Egyptians" (Acts 7:22). Here was the SECOND PART of his training for his great work. This training lasted till he was 40 years old. — *P.* The well-known words of Stephen's speech, which describes him as "*learned in all the wisdom of the Egyptians*," and "*mighty in words and deeds*," are, in fact, a brief summary of the Jewish and Egyptian traditions which fill up the silence of the Hebrew annals. He was educated at Heliopolis, and grew up there as a priest, under his Egyptian name of Osarsiph. "He learned arithmetic, geometry, astronomy, medicine, and music. He invented boats, and engines for building, instruments of war and of hydraulics, hieroglyphics, division of lands." He taught Orpheus, and was hence called by the Greeks Musæus, and by the Egyptians Hermes. He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by letting loose baskets-full of ibises upon them. — *Stanley's Jewish Church*. But Moses was not only a scholar; as years went on he had an opportunity of earning distinction as a warrior. According to Josephus (and we have no reason to doubt the correctness of his statement), the Ethiopians made an incursion into Egypt, and routed the army which was sent to resist them. Panic spread over the country, and Pharaoh trembled at the approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command should be intrusted to Moses. He immediately took the field, and by a rapid though round-about march surprised the enemy, defeated them with heavy slaughter, drove them back into their own territories, and followed them up so hard, capturing one city after another, that they found no asylum till they reached the swamp-girdled city of Meroë. — *James Hamilton, D.D.* There was a THIRD PROCESS OF TRAINING, which followed his flight from Egypt, where, in the desert and fields, he was taught of God for 40 years more. And from this training he learned infinitely more than from Egypt. Stanley well says, after enumerating what the Israelites derived from Egypt, that the contrast was always greater than the likeness. — *P.* **She called his name Moses.** The name is generally admitted to be Egyptian, as naturally it would be, used by an Egyptian princess. If its mother had already named the child, the princess could not know it; to her he was a motherless and nameless foundling. The etymological meaning of the name is, *brought forth*, and then *son*, with reference to the birth of a child. The princess made an agreeable play upon the word; in adopting the child as "her son," she gave him a name which told at once the story of his deliverance from the water, *drawn forth*, and his adoption into the royal family, *son*. Her son was hers by a real birth; for she had brought him forth, though from the water. — *F. Johnson, D.D.* The Hebrew name also means *drawn out*, or *one who draws out*. But the Hebrews lived so long in Egypt, that there would be some mingling of terms; and the languages are cognate, and would easily have the same root in both *Hebrew* and *Egyptian*. Some think that a Hebrew name was designedly given to the child. *Hart* says, in the transformation of the name from Egyptian *Mouje* to the Hebrew *Moshe*, "there was an unintentional prophecy; for the person *drawn out* did become, in fact, the *drawer-out*," — that is, the deliverer of his people. — *Jacobus*.

11. **When Moses was grown.** *Had become great*, not in stature only, but in repute, influence, and consideration at court. — *Bush*. He had become 40 years old (Acts 7:23). **He went out unto his brethren.** Left the palace, and went out in sympathy and zeal for his afflicted brethren, to see what he could do for them. Here was probably the real turning-point in Moses' career, when, by faith, he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25). He had come to the place where he must either wholly go with the Egyptians in religion and life, or he must choose God, the truth, and the afflicted people of God. Like most great decisions, it turned on some seemingly unimportant act, — but an act in view of which he must decide his whole future course. If Moses saves his countrymen from the Egyptians, he must leave Egypt's palaces and treasures forever. This choice demanded faith. — *P.* It was a decision formed under circumstances in which *deep principle*, and not a *passionate impulse*, must have been the ruling motive; for while, in a worldly sense, he had nothing to hope from a transfer of himself, he had, on the other hand, every thing to lose. — *Bush*. **An Egyptian smiting a Hebrew.** The Egyptian was one of the taskmasters, who were usually armed with

12. And he looked this way and that way, and when he saw that *there was* no man, he <sup>1</sup>slew the Egyptian, and hid him in the sand.

13. And when <sup>2</sup>he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14. And he said, Who <sup>3</sup>made thee

a <sup>4</sup>prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But <sup>5</sup>Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a <sup>6</sup>well.

<sup>1</sup> Acts 7 : 24. <sup>2</sup> Acts 7 : 26. Acts 7 : 27, 28. <sup>3</sup> Gen. 13 : 8. <sup>4</sup> Acts 7 : 29. Heb. 11 : 27. <sup>5</sup> Gen. 24 : 11; 29 : 2.

heavy scourges, made of tough, pliant wood, and were not lenient in the use of them. — *Thos. Millington.*

12. **He slew the Egyptian.** Stephen's words suggest that this was not merely one of those quick, spontaneous impulses felt by noble souls in view of outrageous wrong, but was a first step toward a contemplated career of interposed force for the rescue of his people from their oppression. "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not" (Acts 7 : 25). The whole of the fact seems to be that the Lord was not yet ready, and had not fully prepared Moses for this great life-work of his yet, and certainly had not inaugurated him into it. — *Cowles.* And, also, that the people themselves were not ready. Longer and severer oppression, and the miracles of the plagues, were necessary to prepare them for their deliverance. — *P.*

13, 14. **The second day, &c.** Moses was fairly committed now to this great undertaking. His soul was fired with this passion for his people's deliverance in which he was to find his life-work. Two Hebrews were now seen by him in a personal conflict: he interfered by a fair and firm expostulation with the wrong-doer. But he was answered sharply and in a way to show that this Hebrew had no idea of him as their future deliverer, but was rather prejudiced against him. Besides, his bloody interference on the previous day was thrown in his teeth by this enraged Hebrew: showing that the people were not ready for the idea of deliverance. The reply of the wrong-doer to Moses betrays a violent spirit: **Who made thee** (or, Heb., *Who put thee for a man*) **a prince and a judge over us?** Prince implies the power, and judge, the right, of judging. Moses saw, by his further questions, that his deed of yesterday was known, and he was alarmed for his life. The Hebrews themselves had now betrayed him. Still he had faith in their covenant relations to God. — *Jacobus.* **Thy fellow;** more exactly, *thy neighbor.* "The reproof was that of a legislator who established moral obligation on a recognized principle." — *Cook.*

15. **Pharaoh sought to slay Moses.** He that wilfully killed a freeman, or even a slave, was by the law of Egypt to die. — *Diodorus Siculus.* It is observed by Hirsch that the expression "sought to kill him" implies that the position of Moses, as adopted son of a princess, made it necessary for even a despotic sovereign to take unusual precautions. — *Cook.* **Dwelt in the land of Midian.** The Midianites were descendants of Abraham through Keturah. They settled both sides of the Gulf of Akaba, or the Elanitic branch of the Red Sea, and thence as far north as the eastern shores of the Dead Sea. Two places are given as the probable dwelling-place of Moses. One is the town of Madian, five days' journey from the head of the gulf. But this is less probable, for it would be too far for Moses to lead his flocks from there to Horeb, where he fed them. — *P.* Hence most critics place the home of Moses near the apex of the Sinaitic triangle, at Sherm, about ten miles from Ras Muhammed, the southern headland. The intimate acquaintance of Hobab (whose sister Moses married, with the desert, Num. 10 : 31, favors the conviction that his residence was not far away. At the same time, the situation of Sherm is sufficiently remote from the route of the Israelites to account for the fact that they did not come in contact with his people. — *F. Johnson.* "The government of Midian was doubtless similar to that of all the nations of Arabia, patriarchal. The nation was divided into a number of tribes, each of which was independent and led by its own *sheikh* or chief. In time of common danger or of war, the sheikhs of the various tribes formed a council, but always acknowledged the presidency of the head of one leading family, who was styled the 'prince' (*emir*) of the nation." — *Porter.* **Sat down by a well.** Not sat down one day, but settled, made a home by the well. — *Keil.* Not a well, but *the* well, the chief spring of Midian. — *Alford.*

## LIBRARY REFERENCES.

Besides the various commentaries, see Bartlett's *Egypt and Palestine*, pp. 65-128; Brugsch's *Egypt under the Pharaohs*, II.: 331-368; Osburn's *Monumental Egypt*, 544-572, especially for the Egyptian princess; Stanley's *Jewish Church*, I.: 113-120; Ederheim's *Exodus*, 35-44; W. H. Rules' *Oriental Records*, 73-82. Most excellent practical lessons are found in Hamilton's *Moses the Man of God*; and Kitto's *Daily Bible Illustrations*, "Moses," p. 16. Eber's story of *Uarda* gives an excellent idea of the training of Moses.

## ILLUSTRATIVE.

I. Compare the like *Decisions* for God by Daniel, Esther, and Abraham.

II. Pizarro, one time when his soldiers were discouraged, drew a line on the sand with his sword, from east to west. "Comrades," he said, turning to the south, "On that side are toil, hunger, nakedness, drenching storm, desertion, death; on this side, ease and pleasure. But there lies Peru with all its riches, here Panama with its poverty. Choose each as becomes a man and brave Castilian: for my part, I go south." He stepped over the line; and his companions, won by his example, followed. Let us see our choice, and choose as men with immortal souls, and as sons of God.—*Prescott's Peru*, i. 263.

III. When Hercules had grown up, he went out into a solitary place to muse over his future course of life. After a while he saw two female figures approaching: the one in white apparel, with a noble aspect, open and innocent; the other painted and bedizened, and looking to see if people looked at her. This last was the first to accost him: "O Hercules, I see that you are perplexed about your path in life. If you will make a friend of me, I shall conduct you the smoothest and most charming road. You will not be troubled with business, or battles, or tasks of any kind; but your whole study shall be where to find the best wines and the nicest dishes, the newest scents and the most fashionable clothes, the merriest companions and the most exciting amusements."—"And pray, madam," said Hercules, "what may be your name?"—"My name," she replied, "is Pleasure, although my enemies have nicknamed me Vice." Then said the other, "Hercules, I am sure you are capable of noble deeds; but I must not deceive you with delusive promises. As the Higher Powers have arranged the world, you can hope for nothing good without labor. If you want the gods to be your friends, you must serve them; if you want to be loved, you must make yourself useful; if you want to be honored by Greece, you must do it some great service." Then Hercules rose up to follow Virtue along the rugged path to immortality. The choice of Hercules was no myth in the case of Moses.—*Hamilton*.

## PRACTICAL.

1. The darkest times are just before the day.
2. No one can measure the value of the life of one little child.
3. Ver. 5. God uses worldly instruments to accomplish his purposes. Unbelieving scientists are working out the proofs of the Bible.
4. Ver. 7. It is necessary to watch as well as pray.
5. "A little girl by one speech changed the history of the world."
6. Ver. 9. The best training-place for a child is in a godly home.
7. Ver. 10. Every one must go forth and meet the temptations of the world.
8. Ver. 11. There comes to every one a time when he must choose, between God and the world, between righteous poverty and glittering vice.
9. This life-choice often turns on some simple duty.
10. Ver. 14. The world is not ready or willing to be saved.
11. The first results of being a Christian may be loss and trouble, but the end is joy and glory unspeakable.

## SUGGESTIONS TO TEACHERS.

This whole lesson culminates in MOSES' GREAT DECISION, as set forth in Heb. 11 : 24-26. We have (1) *The childhood of Moses*. (2) *His home training*, and its influence. (3) *His training in the world*, with all the allurements of a heathen court, for almost 40 years: how this fitted him for his life's work. (4) *His great decision*, and how it was manifested,—a decision that must be made by all; and (5) *Its results*, immediate, and more remote. Moses' training in the desert for his work.

## LESSON III. — JULY 17.

## THE CALL OF MOSES. — EXOD. 3: 1-14.

**TIME.** — B. C. 1531-1492-3; about 40 years (Acts 7: 32); but the call of Moses was toward the close of this period. (Brugsch places the date about the year B. C. 1300; Osburn, B. C. 1315.)

**PLACE.** — The home of Moses was in the land of the Midianites, probably in the vicinity of Sherm at the southern point of the triangle of Arabia. The burning bush was on Mount Horeb, one of the mountains of Sinai.

**RULERS.** — Thothmes III., king of Egypt (*Wilkinson and Seyffarth*). (Brugsch, Birch, &c., make it Menephtah, son of Rameses II.)

**CONTEMPORARY HISTORY.** — Cecrops founds Athens, B. C. 1556. Scamander arrives in Phrygia, B. C. 1546. The city of Troy founded, B. C. 1480; named Troy, B. C. 1374, after King Tros. The Arabian dynasty (Berosus) reigned in Babylonia, B. C. 1545-1300.

## INTRODUCTION.

When Moses fled from Pharaoh in Egypt, he came to the borders of the Midianites, near Sherm, where was a well for the watering of the flocks. Here he found seven sisters, daughters of a priest, attempting to water their father's flock, but driven away by some rude and selfish shepherds who gave their own flocks the water the sisters had drawn. Moses, like a true man, though a stranger and alone, drove away the boors, and aided these defenceless women. This introduced him to the family: he married Zipporah, one of the daughters, and remained in the region for forty years. Here he had two sons whose names express his experience in this land. The oldest was called Gershom (banishment); the second (Exod. 18: 4) was called Eliezer (God is my help), showing his return to trust in God after a season of depression at his exile.

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|---|---|
| 1. Now Moses kept the flock of Jethro his father-in-law, the <sup>1</sup> priest of Midian: and he led the flock to the | back side of the desert, and came to the <sup>2</sup> mountain of God, even to Horeb. 2. And the <sup>3</sup> Angel of the Lord ap- |
|---|---|

<sup>1</sup> Chap. 2: 16. <sup>2</sup> Chap. 18: 5. <sup>3</sup> Kings 19: 8. <sup>4</sup> Deut. 33: 16. Isa. 63: 9. Acts 7: 30.

## EXPLANATORY.

1. **Moses kept the flock.** He was employed in the business of a shepherd. It is the man that honors the employment, not the employment the man. The great question of life is not what our work is (provided it be right), but *how* we do it, what spirit we put in it, what qualities we exercise in it. In this employment Moses continued forty years, all the while becoming prepared by faithfulness, by communion with God, by exercising all noble qualities in a narrow sphere, for the great work of his life. — **P. Jethro.** He is called Reuel (and Raguel) in chap. 2: 18. Reuel was probably his personal name, and Jethro his official title, signifying, as it does, *pre-eminence*. — **Alford.** He was a priest of the Midianites, and one whom Moses seems greatly to have respected, as at least on one occasion, later on, he asked and followed Jethro's advice in an important matter. **To the back side of the desert.** Jethro's home was divided from Horeb by a desert. And Moses crossed to the back part (as spoken of from Jethro's home) of this desert, and came to Horeb. This would be intelligible if Jethro dwelt near the present Ras Muhammed (i.e., at Sherm, as in *Place* above) at the southern apex of the peninsula. — **Alford.** **To the mountain of God.** So called by Moses the historian as the name in his day, not at this time. After God appeared there, it became known as the mountain of God. — **To Horeb.** Rather, toward Horeb. Used sometimes for a single mountain of the Sinaitic group, and sometimes for the mountainous district in which Sinai is situated. In this most elevated ground of the peninsula you find the most fertile valleys, in which even fruit-trees grow. Water abounds in this district; consequently it is the resort of all the Bedouins when the lower countries are dried up (in the parched season of summer.) — *Rosenmüller.*

2. **Angel of the Lord.** It is common in Scriptures to represent the elements and operations of nature, as winds, fires, earthquakes, pestilence, every thing enlisted in executing the Divine will, as the "angels" or messengers of God. But, in such cases, God him-

peared unto him in a flame of fire out of the midst of a bush : and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will now turn aside, and see this<sup>1</sup> great sight, why the bush is not burnt.

4. And when the Lord saw that he

turned aside to see, God<sup>2</sup> called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5. And he said, Draw not nigh hither : put<sup>3</sup> off thy shoes from off thy feet : for the place whereon thou standest is holy ground.

<sup>1</sup> Ps. 111 : 2. Acts 7 : 31. <sup>2</sup> Deut. 33 : 16. <sup>3</sup> Chap. 19 : 12. Josh. 5 : 15. Acts 7 : 33.

self is considered as really, though invisibly, present. Here the preternatural fire may be primarily meant by the expression "Angel of the Lord;" but it is clear that under this symbol the Divine Being was present whose name is given (vers. 4, 6), and elsewhere, called the angel of the covenant, Jehovah-Jesus. — *J. F. and B.* In a flame of fire. The most perfect emblem of God to be found in nature; shining, consuming evil, purifying, life-giving, cheering, powerful. In the midst of a bush. The acacia thorn (*mimosa Nilotica*) from which Sinai is named, and with which the desert abounds. The bush was not consumed. The flame was supernatural, but we have hints of the possibility of this fact in the glow of phosphorus, and the light of electricity. The bush that lives unscathed by the lambent flame that winds round all its leaves and branches is an emblem of that which is pure and holy, and therefore of the true Church of God in the furnace of affliction. The lowliness of the shrub comports well with the seeming feebleness and insignificance of the people of God. The flame of fire corresponds with the fiery trial through which they have had to pass, that the lusts of the flesh, which had grown up in Egypt, might be consumed, and faith and its kindred virtues be left behind in all their vigor and beauty. — *Murphy*. What this sight was designed to represent: the Israelitish Church of that time, which was in a very lowly and despised condition. 1. The angel in the bush signified the presence of the Lord with the Church; 2. His appearance in a flame of fire showed the terrible trials to which the Church, for her sins, was exposed; 3. The circumstance of the bush burning, and not being consumed, was a token that the Church should not perish under her persecutions. — *Biblical Museum*. I. It was intended to represent the state and condition of — 1. The people of Israel in Egypt; 2. The Church of God; 3. Every individual in the Church. II. Christ was in the bush, and therefore it was not consumed — 1. It was his presence with the afflicted Israelites that prevented their destruction; 2. It is his presence that still preserves his Church in the world; 3. It is his presence that preserves every individual in it. — *Rev. T. Grantham*.

3. I will now turn aside. The wild acacia, or thorn, is generally dry and brittle, so much so, that at certain seasons a spark might kindle a district far and wide into a blaze. A fire, therefore, being in the midst of such a desert bush, was "a great sight." And see why. "There are different kinds of curiosity: one of interest, which causes us to learn that which would be useful to us; and the other of pride, which springs from a desire to know that of which others are ignorant." — *Roche foucauld*. "The desire of Moses to be taught, as indicated by his drawing near, is especially worthy of note. It often happens that God meets us in vain because we perversely spurn so great grace." — *Calvin*.

4. The Lord (Jehovah, the existing one) . . . God (Elohim, the Almighty.) "While Elohim (God) exhibits God displayed in his power as the Creator and Governor of the physical universe, the name Jehovah designates his nature as he stands in relation to man, as the only, almighty, true, personal, holy Being, a spirit, and 'the father of spirits.'" Elohim denoted generally the Deity when spoken of as a supernatural being, and when no national feeling influenced the speaker. Jehovah was a distinct personal subsistence, the living God, who reveals himself to man by word and deed, helps, guides, saves, and delivers. — *W. A. Wright*. Here am I. Showing his ready obedience to God's call.

5. Draw not nigh. He was coming near to inspect more closely the burning bush. Put off thy shoes. In token of reverence and respect. The direction was in conformity with a usage which was well known to Moses; for the Egyptian priests observed it in their temples, and it is observed in all Eastern countries, where the people take off their shoes or sandals as we do our hats. But the Eastern idea is not precisely the same as the Western. With us the removal of the hat is an expression of reverence for the place we enter, or rather of Him who is worshipped there. With them the removal of the shoes is a confession of personal defilement and conscious unworthiness to stand in the presence of unspotted holiness. — *J. F. and B.* The place is holy ground. The manifested

6. Moreover he said,<sup>1</sup> I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he<sup>2</sup> was afraid to look upon God.

7. ¶ And the LORD said, I<sup>3</sup> have surely seen the affliction of my people which *are* in Egypt, and have heard their cry<sup>4</sup> by reason of their

taskmasters; for I<sup>5</sup> know their sorrows;

8. And I<sup>6</sup> am come down to<sup>7</sup> deliver them out of the hand of the Egyptians, and to bring them up out of that land unto<sup>8</sup> a good land and a large, unto a land<sup>9</sup> flowing with milk and honey; unto the place of the<sup>10</sup> Canaanites, and the Hittites, and the

<sup>1</sup> Ver. 5. Gen. 28: 13. Chap. 4: 5. Matt. 22: 32. <sup>2</sup> 1 Kings 19: 13. Isa. 6: 1, 5. <sup>3</sup> Chap. 2: 23-25. Neh. 9: 9. Ps. 106: 44. Acts 7: 34. <sup>4</sup> Chap. 1: 11. <sup>5</sup> Gen. 18: 21. Chap. 2: 25. <sup>6</sup> Gen. 11: 5, 7; 18, 21. <sup>7</sup> Chap. 6: 6, 8; 12: 51. <sup>8</sup> Deut. 1: 25; 8: 7-9. <sup>9</sup> Ver. 17. Chap. 13: 5. <sup>10</sup> Gen. 15: 18.

presence of God made it holy. It is by some places specially holy that all nature becomes to us holy ground, as a holy sabbath sanctifies all the other days. And he who feels no reverence for special places and times, never treats any place or time as holy. President Hopkins said to his pupils that whoever neglected the forms of worship would be certain in the end to lose the spirit of worship. — *P.*

6. **God of thy father.** Moses' father Amram, who was a pious man (Heb. 11: 23). **The God of Abraham.** God now announces himself as the covenant God of his fathers, and thus reminds him of the promises made to the patriarchs, now about to be fulfilled. According to the term fixed (Gen. 15: 13) [400 years], it was now in the last year of the predicted exile and oppression. — *Jacobus.* How comforting beyond measure to the Christian, in his more favored moments, to be assured that the God of all the good who have ever lived is *his* God, and equally pledged by his covenant faithfulness to show to *him* the same loving kindness that he showed to them! — *Bush.* This passage is adduced by our Saviour (Matt. 22: 32) to prove that Moses and the Israelites believed in a future life, and the immortality of the soul. **He was afraid.** Awe, reverence, and cowardice. **Afraid to look upon God.** The Chaldee has correctly, "He feared to look towards the glory of God;" i. e., towards the overpowering brightness of the shechinah, in which God manifested his presence. The effect described is what might have been anticipated. A consciously sinful creature may well fear and tremble when God comes to visit him, even though on a purpose of mercy. It is ignorance of God, not intimate communion with him, that begets an unhallowed familiarity. The angels, who know him best and adore him most profoundly, are most sensible of the infinite distance between him and them, and are therefore represented as "covering their faces with their wings" when standing in his awful presence. — *Bush.*

7. **I have surely seen.** The expression is emphatic, representing the deep concern of God for their affliction. Moses had perhaps been often tempted in his hours of bitterness to feel that God had forgotten his people and promises. — *F. Johnson.*

8. **I am come.** Speaking after the manner of men. He was about to deliver them. **Good land.** Though Palestine is now comparatively unproductive, all ancient writers testify to its great fertility, and to the variety and excellence of its productions. **And large or broad.** Much larger than the land of Goshen, and affording room for a great population; in fact, too large for Israel to occupy all of it at once (Deut. 7: 22). **Flowing with milk and honey.** A proverbial expression; in use also among the Greeks. It was literally true, however, in reference to Palestine. As a pasture-land, it flowed with milk. The abundance of its honey, the stores of wild bees, is still remarked by travellers. — *F. Johnson.* "Here rivers of milk, there rivers of nectar, were flowing, and from the green of the oaks the yellow honey was dropping." — *Ovid, Metamorphoses on the Golden Age.* **Canaanite, &c.** Designating the place of the promised land, its size, and its fruitfulness, since it was able to sustain these six nations. The Canaanites were the most influential, and gave their name to the land. The name was applied to one branch of the descendants of Canaan, the fourth son of Ham. — *P.* **Hittites.** Descended from Heth, the second son of Canaan. Settled near Hebron. **Amorites.** From the fourth son of Canaan. The name means *mountaineers*; and they inhabited the hill country both sides of the Jordan, as the Canaanites did the plains and valleys. **Perizzites.** Of unknown origin. Their name means *rustics*, dwellers in unwallled villages; an agricultural population in Southern Palestine, and as far north as Mount Carmel. **Hivites.** (Villagers.) Descendants of the sixth son of Canaan. They lived around Shechem and in Northern Palestine. **Jebusites.** Descendants of the third son of Canaan. Their chief stronghold was Jebus, afterwards a part of Jerusalem.



Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9. Now therefore, behold, the<sup>1</sup> cry of the children of Israel is come unto me : and I have also seen the<sup>2</sup> oppression wherewith the Egyptians oppress them.

10.<sup>3</sup> Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. ¶ And Moses said unto God, Who<sup>4</sup> *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said,<sup>5</sup> Certainly I will

be with thee ; and this *shall be* a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What *is* his name ? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM ; and he said, Thus shalt thou say unto the children of Israel,<sup>6</sup> I AM hath sent me unto you.

<sup>1</sup> Chap. 2 : 23. <sup>2</sup> Chap. 1 : 11, 13, 22. <sup>3</sup> Ps. 105 : 26. Mic. 6 : 4. <sup>4</sup> Chap. 6 : 12. <sup>5</sup> Sam. 18 : 18. Isa. 6 : 5. <sup>6</sup> Gen. 31 : 3. Josh. 1 : 5. Deut. 31 : 23. <sup>7</sup> Chap. 6 : 3. John 8 : 38. <sup>8</sup> 2 Cor. 1 : 20. Rev. 1 : 4.

9. The cry is come to me. God had heard their prayer, and the time to answer had come.

10. I will send thee. Here was Moses' call to his life-work.

11. And Moses said. This was his FIRST PLEA to be excused, *his personal unworthiness*, so different from his feeling 40 years before. *Who am I?* A shepherd, to go alone and deliver two millions of people from the most powerful empire of the world! He remembered the grandeur of the court and the haughtiness of the monarch. He was aware that the present sovereign was a stranger to him. He called to mind the rude reception he had met from one of his own kinsmen, when he formerly interfered in their behalf. All the difficulties of the enterprise crowded on his mind, and he felt himself inadequate to its achievement. — *Murphy*.

12. I will be with thee. This was the answer to Moses' excuse. He could do the work because God Almighty, the ruler of nature and of men, would work in him and through him. — *P*. The power of God with us certainly surmounts all difficulties. This promise will hereafter be embodied in a name, IMMANUEL — God with us. This has been the source of the church's life, strength, and hope in all ages. — *Murphy*. This shall be a token. Pointing to the burning bush. For, as he saw the burning bush subservient to the divine pleasure without being consumed, so he might be confident of being enabled to execute the commission assigned to him, without personal harm. — *Bush*. For the present, he had the miraculous token in the burning bush ; and for the future, he should be sustained and strengthened by the fulfilled prophecy now uttered. — *Jacobus*. To believe in the pledge required faith ; but in our weakness we are more apt to give ourselves to great and indefinite duties when they are bound on to definite and concrete facts. — *Alford*.

13. What is his name? Here is Moses' SECOND OBJECTION ; his inability to answer the Israelites if they should ask him, "Who sent you?" "What is his name?" i. e., what is the character, authority, and power of him who sent you?

14. I am that I am. That is, "I am what I am." The words express absolute and therefore unchanging and eternal Being. — *Jacobus*. I Am hath sent me. *I am* is the name Jehovah, the everlasting God, the one self-existing Being, unchangeable, and therefore certain to fulfil his promises, having all power, Creator and Ruler of all things, the one true God, not of the Hebrews but of all the world. Moses offered a THIRD OBJECTION, that the people would not believe him. God answered this by commanding him to cast his rod on the ground, when it became a serpent, from which he fled in terror. Then at God's command he took it up, and it became a rod again. "The flight of Moses from it was an apt illustration of his unwillingness to encounter the pride and power of Pharaoh ; while its becoming a rod in his hand was an indication of the ease with which the might of Egypt could be turned by God into weakness. — *William M. Taylor*.

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## ILLUSTRATIVE.

**I. Moses in Midian.** In the case of those who are destined to head mighty moral revolutions, we find that a period of seclusion and abstraction has been the almost uniform preparation. Elijah by the brook Cherith, John the Baptist in the wilderness of Judea, Moses at Horeb. Luther's Horeb was the period he spent in the Augustinian convent; Knox's Horeb was his 17 months in the French galley. — *Hamilton*.

**II.**

Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who *sees* takes off his shoes:  
The rest sit round it, and pluck blackberries.

— *Mrs. Browning, in Aurora Leigh.*

**III. Who am I.** Ver. 11. It is remarked that the modest deportment of real wise men, when contrasted to the assuming air of the young and ignorant, may be compared to the differences of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation. — *J. Beaumont*.

**IV. I will be with thee.** Ver. 12. In our feeble efforts we are often reminded of the old Rhine legend of the Drachenfels, a high mountain, said to have once been inhabited by a terrible dragon, who demanded, yearly, human victims to appease his wrath. Many perished in this way, until a delicate woman, frail in body but strong in faith, asked permission to take with her a crucifix. The request was granted, and she went calmly up the steep ascent; and when the monster appeared she simply confronted him with the cross, without a word or effort of her own. Trembling and affrighted at the sacred symbol, the dragon is said to have fallen back over the mountain-side, and been dashed in pieces on the rocks below. Through the sovereign irresistible power of Him who died on the cross, may we not go boldly forward under his standard, conquering and to conquer, till kingdoms and powers shall acknowledge Him as King of kings, and Lord of lords? — *Abbie B. Child*.

## PRACTICAL.

1. Ver. 1. Obscurity and seclusion are often the preparation for great deeds.
2. Like Moses, cultivate high qualities in lowly callings.
3. When we are prepared, God will give us our work.
4. Ver. 2. God's presence gives life and light, without injury.
5. The commonest object is made glorious by God's presence.
6. God's people are like the burning bush; like the three men in the furnace of affliction, but unharmed.
7. Ver. 5. We should be reverent when we come into God's special presence.
8. As Moses put off his shoes, so should we our daily cares and worldly thoughts.
9. Ver. 7-8. So Christ leads us from the bondage of Egypt to a land flowing with milk and honey.
10. Ver. 9. God sees all our sorrows, and in the best time he will deliver us.
11. Ver. 11. True greatness is modest, and sees its own weakness.
12. Ver. 12. God's presence with us enables us to do all things.
13. Ver. 14. The more we know of God's character, the more will we trust him.

## SUGGESTIONS TO TEACHERS.

To-day we have GOD'S CALL TO DUTY. (1) *The long preparation*, ver. 1, and the reasons for it. (2) *God's manifestation of himself*, vers. 2-6, with its many teachings, especially that of reverence. (3) *The duty of the hour*, vers. 7-9, the Israelites to be led from bondage, as men now from sin, to a large and good land. (4) *God's call to the duty*. And then follow *three excuses* (the third in chap. 4:1), and *God's answers* to them, which are as well adapted to us to-day as to Moses.

## LESSON IV. — JULY 24.

## MOSES AND AARON. — EXOD. 4: 27-31 ; 5: 1-4.

**TIME.** — About B. C. 1492-93, autumn and winter, and spring; or about B. C. 1300 (*Brugsch*). During the parched season of summer the Arabs are accustomed to resort to the Sinaitic valleys with their flocks; and it is hence inferred that the journey of Moses was made at the same season of the year. If so, his return to Egypt took place probably in the autumn. The winter was spent in making acquaintance with the Israelites, and instructing and organizing them for their expected departure. The first interview with Pharaoh took place the following spring, in April or May; for the people were immediately afterwards sent forth to gather stubble, which could only be had at that season (Exod. 5: 12). Just a year later they were liberated from bondage, the last plague occurring about the first of April, the date of the passover. — *F. Johnson*.

**PLACE.** — The meeting of Moses was at Mount Horeb. The elders were assembled in Goshen. The interview with Pharaoh, at his capital, Zoan.

**RULERS.** — Thothmes III., king of Egypt (*Wilkinson, Scyffarth*). Menephtah, son of Rameses II. (*Brugsch*).

## CONNECTION.

From the interview at the burning bush, Moses returned to his home with Jethro, and immediately began to prepare for his journey to Egypt. Three things happened on the journey: (1) God renewed his instructions and encouragements. (2) At some halting-place God threatened Moses with a violent death, or some sudden and dangerous bodily disease, which led Moses to self-examination, and the taking up some neglected religious duties (Exod. 4: 24). (3) There was the meeting of Moses and Aaron.

27. ¶ And the LORD said to Aaron, | And he went, and met him in<sup>2</sup> the  
Go into the wilderness<sup>1</sup> to meet Moses, | mount of God, and kissed him.

<sup>1</sup> Ver. 14.    <sup>2</sup> Chap. 3: 1.

## EXPLANATORY.

**27. Aaron.** (*The enlightener.*) Aaron, the brother of Moses, was the eldest son of the Levite Amram, by Jochebed (Exod. 6: 20; 7: 7. Num. 26: 59). Miriam, the sister, was older than he; for he was but three years older than Moses (Exod. 7: 7), while she was enough older to take part in the rescue of her brother (Exod. 2: 4, 7, 8). His existence is first recognized in the Scriptures in connection with the events of the present lesson (ver. 14). During the exile of Moses he had married, and become the father of four sons; Phinehas, his grandson, was also born during this interval (Exod. 6: 23-25). According to the promise of God, he served as the spokesman of Moses, and almost never ventured to act on his own responsibility. He seems to have been a man of words rather than deeds; and he was therefore fitted for his subordinate but important position. He was appointed the first high priest of Israel, and the office was made hereditary in his family through the eldest sons in succession (Exod. 29); and to his other male descendants the lesser office of the ordinary priesthood was given. He was not permitted to enter the promised land, but died in his 123d year, on Mount Hor. — *F. Johnson*. **To meet Moses.** The more his mission is made clear to him, the more is Moses staggered by its greatness. He pleads his want of eloquence, which seems to have amounted to an impediment in his speech, a sorry qualification for an ambassador to a hostile king. Then did God in anger punish his reluctance, though in mercy he met his objections, by giving a share of the honor, which might have been his alone, to his brother Aaron, a man who could speak well. But yet the word was not to be Aaron's own. He was to be the mouth of Moses; and Moses was to be to him as God, the direct channel of the divine revelation. The two great functions conferred by the divine mission were divided: Moses became the *prophet*, and Aaron the *priest*; and the whole arrangement exhibits the great principle of *mediation*. — *William Smith*. **Go into the wilderness.** The wilderness of Sinai, lying between the Gulfs of Suez and Akaba (see chap. 3: 1). Aaron was in Egypt, and Moses was on his way to Egypt from his home with Jethro. **In the mount of God.** Horeb, or Sinai, used interchangeably (see Lesson III., ver. 1). It was called "the mount of God," because, at the time Moses wrote this, it was so known on

28. And Moses<sup>1</sup> told Aaron all the words of the LORD who had sent him, and all the<sup>2</sup> signs which he had commanded him.

29. ¶ And Moses and Aaron<sup>3</sup> went and gathered together all the elders of the children of Israel:

30.<sup>4</sup> And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31. And the people<sup>5</sup> believed: and when they heard that the LORD had<sup>6</sup> visited the children of Israel, and that he had looked upon their affliction, then<sup>7</sup> they bowed their heads and worshipped.<sup>8</sup>

1. And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold<sup>9</sup> a feast unto me in the wilderness.

<sup>1</sup> Vers. 15, 16. <sup>2</sup> Vers. 8, 9. <sup>3</sup> Chap. 3: 16. <sup>4</sup> Ver. 16. <sup>5</sup> Vers. 8, 9. Chap. 3: 18. <sup>6</sup> Chap. 3: 16. <sup>7</sup> Chap. 2: 25; 3: 7. <sup>8</sup> Gen. 24: 26. Chap. 12: 27. <sup>9</sup> 1 Chron. 29: 20. <sup>9</sup> Chap. 10: 9.

account of the remarkable manifestations of God upon it to the Israelites. Kissed him. After a separation of 40 years (Aaron was now 83 years old), their meeting would be mutually happy. Similar are the salutations of Arab friends when they meet in the desert still: conspicuous is the kiss on each side of the head. — *J. F. and B.*

29. **Moses and Aaron went.** Now immediately we are transported to Egypt. All the elders. The Hebrew word in the Old Testament so translated signifies literally seniors, or persons advanced in age. From the earliest times such were naturally selected for posts of dignity and authority; but there must have been some recognized body under this title at an early period of the Hebrew history. We are not distinctly told who these elders were, — probably the leading persons in each tribe; and they were to accompany Moses when he demanded freedom from Pharaoh, and also to be the means of communication between Moses and the mass of the people. — *Abbott.* It is probable that while the heads of tribes were nobles by birth, the elders were elevated to their rank on account of their wisdom, prudence, and experience. They always appear as the representatives of the people, as in this lesson; so much so, that *elders* and *people* are occasionally used as equivalent terms (compare Josh. 24: 1 with 2, 19, 21; 1 Sam. 8: 4 with 7, 10, 19). Their authority extended to all matters which concerned the public welfare; nor did the people question their acts, even when they disapproved of them (Josh. 9: 18): hence it is inferred that they were appointed by a free popular election. Thus they formed to a certain extent a democratic element in an otherwise aristocratic constitution. — *Johnson.*

30. **And Aaron spake, &c.** Aaron, having lived constantly among the people, now served to introduce Moses, who had been an exile for 40 years, and was therefore unknown to the rising generation. **Did the signs.** Turning the rod into a serpent, the hand made leprous and restored, some water of the Nile changed into blood (chap. 4: 2-9).

31. **And the people believed.** This was the first essential thing in the process of their deliverance. Nothing could be done till they knew that the Almighty God was on their side, guiding and protecting them. — *P.* It frequently happens that less difficulty is found than was expected in such undertakings as are according to the will of God, and for his glory; and that many are inclined to concur in them, from whom we looked for opposition. Let us, then, arise and attempt our proper work, and the Lord will be with us and prosper us. — *Scott.* **They bowed their heads, and worshipped.** The faith of the people, and the worship by which their faith was expressed, proved that the promise of the fathers still lived in their hearts. And, although this faith did not stand the subsequent test (chap. 5), yet, as the first expression of their feelings, it bore witness to the fact that Israel was willing to follow the call of God. — *Keil and Delitzsch.*

**Chap. 5: 1. Moses and Aaron went in.** It is probable that some of the elders accompanied them (chap. 3: 18). The immediate object only is mentioned to Pharaoh. To demand more might have seemed extravagant. If he will not consent to the less, he will not consent to the greater. If he will grant this request, then, after that, they would ask more, and would more fully express their wishes. — *Jacobus.* It is probable that it was the knowledge of his former connection with the court which procured Moses ready access to the king, and enabled him to speak to him with freedom, and to win from him more attention than any other Israelite could have secured. The knowledge of his thorough Egyptian education may also have disposed them to listen to him with more respect than might have been shown to any who could not boast a privilege which they so highly appreciated. — *Kitto.* **Pharaoh.** See *Rulers*, and Lesson I., Introduction. **Thus saith the**

2. And Pharaoh said,<sup>1</sup> Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD,<sup>2</sup> neither will I let Israel go.

3. And they said,<sup>3</sup> The God of the Hebrews hath met with us : let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD

<sup>1</sup> 2 Kings 18 : 35. Job 21 : 15. <sup>2</sup> Chap. 3 : 19. <sup>3</sup> Chap. 3 : 18.

**Lord (Jehovah) God of Israel.** When introduced, they delivered a message in the name of the God of Israel. This is the first time he is mentioned by that national appellation in Scripture. It seems to have been used by divine direction (chap. 4 : 2), and designed to put honor on the Hebrews in their depressed condition (Heb. 11 : 16). — *J. F. and B.* Having accepted the message from Horeb, Israel became Jehovah's people, Jehovah Israel's God. — *Lange.* Let my people go, that they may hold a feast unto me. Jehovah, God of Israel, demanded the services of his people. The demand, according to



MENEPHTAH, THE SUPPOSED PHARAOH OF THE EXODUS. (From a statue.)

the general views of the heathens, was just and natural ; the Israelites could not offer the necessary sacrifices in the presence of Egyptians. — *Student's Commentary.* It is probable that Pharaoh would understand this as a simple request for religious service to their God, since all nations were wont to pay homage to their deities in festivals and sacrifices and in special places. A feast would include all the service of sacrifice, &c. The request was perfectly reasonable. — *Jacobus.* The demand did not strike Pharaoh as strange, for the Egyptians were accustomed to make similar pilgrimages to secluded places for the performance of religious rites. Nor did he recognize in it a stratagem to escape from his authority. In fact, it was not presented as a deception : it was made in good faith. Had the monarch yielded to this small request, he would probably have gained grace to yield when the next and harder demand was made ; and thus he would have saved his kingdom from the terrible plagues which his obstinacy brought upon it, and himself from the fearful death which he at

last suffered. — *Johnson.* (See under ver. 3.) In the wilderness. Outside of Egypt, towards Canaan, as being retired and best suited for religious ceremonies. — *Jacobus.* In Egypt they might sacrifice to the gods of Egypt, but not to the God of the Hebrews. — *Keil and Delitzsch.*

2. Pharaoh said, Who is the Lord? Rather, "Jehovah." 'Lord was a common name applied to objects of worship, but Jehovah was a name he had never heard of : he estimated the character and power of this God by the abject and miserable condition of the worshippers, and concluded that he held as low a rank among the gods as his people did in the nation. — *J. F. and B.* It behooved the Lord, through the agency of his commissioned servant, to set forth his power in the eyes of the Egyptians, and convince them that the demand came from One whose high behests were not to be despised. Thus he might show them the vanity of the idols in which they trusted, and vindicate the honor of his own great name. This is the *argument* of the great transactions which followed. It amounted to a contest for power between the idols of Egypt and the God of Israel. — *Kitto.* I know not the Lord, neither will I let Israel go. As his honor and interest were both involved, he determined to crush this attempt, and in a tone of insolence, or perhaps profanity, rejected the request for the release of the Hebrew slaves. — *J. F. and B.*

3. The God of the Hebrews. To Israel this epithet of Jehovah would be encouraging ; to Pharaoh it is merely explanatory. — *Murphy.* Hath met with us. With Moses in the bush at Horeb, and with us in the signs he has wrought through him before us. — *Murphy.* Let us go three days' journey into the desert. This request seems at first to be put in a politic form, as if to secure a favorable answer. This, however, was quite unnecessary, since the Almighty was about to bring his people out of Egypt by a strong hand. It is merely expressed in a style of reserve and moderation. It was not requisite to reveal to Pharaoh, who was in a hostile mood, all the intentions of God concerning his people. Hence Pharaoh is merely informed that the God of the Hebrews has met with them ; and their request is limited to the first step to be taken in obedience to his will. A three-days' journey is mentioned, simply because this would take them clear out of Egypt, one day being employed in setting out, one in marching, and the third in coming to a resting-place. And a sacrifice is added, because this is the first act of obedience. The former involves their departure out of Egypt ; the latter commences the perfect service of God. This is exactly the mode in which God trains his people. The immediate

our God ; lest he fall upon us with pestilence, or with the sword.

4. And the king of Egypt said unto

them, Wherefore do ye, Moses and Aaron, let the people from their works ? get you unto your<sup>1</sup> burdens.

<sup>1</sup> Chap. 1 : 11.

duty and the immediate blessing are set before them, and these are pregnant with all further and higher duties and blessing. So he deals with Pharaoh. But there is not only reserve, but moderation, in the request. It makes the smallest demand consistent with actually leaving, and assigns the highest reason for taking this step, namely, the command of God. By sedulously avoiding every thing harsh and extravagant in its terms, it affords the least possible occasion for Pharaoh to harden his heart, and dismiss the petitioners with an obstinate refusal. At the same time it is a bold and open assertion of liberty. If the people had formed a secret plot to escape from the land of their bondage, we should have been slow to condemn, if not prompt to applaud ; but this is not the Lord's way. If Pharaoh had condescended to ask at once, "Who shall go ?" he would have received a ready and candid reply. — *Murphy*. **We pray thee . . . lest.** They now declare themselves moved to this worship by the fear of all that God could do in punishing their neglect of his command. — *Bush*. **Lest he fall on us with pestilence or with the sword.** The sword is under the control of Providence, as well as the pestilence. This is added to bring out clearly the necessity of their departure. Pharaoh will gain nothing by withholding his permission, as these bond-slaves, whom he values so much, may be destroyed by a stroke from heaven, from which even his own subjects might not escape. — *Murphy*.

4. **Wherefore do ye let the people from their works ?** That is, Why do ye hinder, or, literally, *cause to desist*, — *wherefore do ye divert, or turn away*, — *the people* from their works ? It will be observed that Pharaoh takes no notice of what Moses and Aaron had said to him respecting the liberation of the people, but treats them merely as the disturbers of the peace of his kingdom, and as endeavoring to excite sedition among his subjects. — *Bush*. **Get you unto your burdens.** Instead of letting the people go, he only increased their tasks and the severity of their punishments. These severities were providentially designed to wean them more perfectly from Egypt, and perhaps to prepare them for the hardships of the desert. — *Johnson*.

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### ILLUSTRATIVE.

I. **Signs and wonders.** — You say, "Prodigies are for barbarians and babes ; but the mature man, the philosopher, prefers great truths and high principles to vulgar signs and wonders." And in this the word of God so far agrees with you. "Tongues," says the apostle, "are a sign to them that believe not." As soon as men are believers, they don't need this prodigy to arrest their heedlessness and convince their incredulity. Wheatstone or Faraday is not always sending paper kites up into the clouds or drawing sparks from a coated phial in order to convince himself that electricity exists. "Excuse me, my good friend," he would be apt to say, "but I am far past that. I not only believe that the thing exists, but to my mind it is present everywhere. It is not the jar alone, but this room, that is full of it." And yet he will be far from despising the day of small things. He knows that in the whole of this matter a hundred years ago men were as barbarians or as babes, and that, if their feeling of wonder had not been roused, babes and barbarians they must have still remained. It was by working what may be called *scientific* signs and wonders, — it was by drawing a flash of fire from the human body, it was by drawing lightning from the clouds, — that Dufaye and Franklin waked the wonder of the world, and founded a new science. So with the signs and wonders which from time to time, breaking the majestic silence of the Eternal, have startled the world's apathy, and at once strengthened faith and confounded incredulity. — *Hamilton*.

II. Ver. 4. Pliable, when he started for the Celestial City, soon found himself in the Slough of Despond, and began to ask, "Are these the joys you told me of ?" So men often find the chains of habit more firmly riveted, and new oppositions aroused, when they undertake to escape from the bondage of sin. But, when the old house is rebuilt, there must first

be a time of confusion, worse than the old building. When a new crop is to be raised, the land must first be torn and roughened by the plough. — P.

### PRACTICAL.

1. Ver. 27. God's plans work together to accomplish his purposes.
2. Character is worth more than words, but must have expression to do its work.
3. Some sign or wonder is needed to make men believe in a personal God.
4. When God asks faith, he gives good reasons for believing.
5. Ver. 31. The first need in converting the world is an increase of faith on the part of his people.
6. He that believeth shall be saved.
7. Often, when we expect opposition, we find that God has prepared the hearts to believe.
8. Ver. 1. Men resist God's just demands, and it leads to their ruin.
9. Ver. 2. They resist, because practically they do not believe in God.
10. Ver. 4. Often the first effect of an effort to be good, or to make others good, is to make things apparently worse than before.
11. But this is the necessary preparation for the better state of things.

### SUGGESTIONS TO TEACHERS.

In this lesson we find THE BEGINNINGS OF SALVATION. (1) *The different instrumentalities God uses* (vers. 27, 28), both Moses and Aaron, so different, and yet each necessary. (2) *The reasons God gives for faith* (vers. 29, 30); not requiring faith without good evidence. (3) *Some believe on God* (ver. 31), and are to be saved. (4) *Some refuse to believe* (ver. 1-3), and it leads them to disobedience and final ruin. (5) *The first effect of seeking salvation* is often to awaken bad habits and bad men into more active opposition. See *Illustrative*, II.

### LESSON V. — JULY 31.

#### MOSES AND THE MAGICIANS. — EXOD. 7 : 8-17.

**TIME.** — B. C. 1492 (*Wilkinson*), or B. C. 1300 (*Brugsch*). Early summer. The first plague occurred probably during the annual inundation of the Nile, hence about the middle of June (*Edersheim*). The second, that of the frogs, in September, the time when Egypt often suffers in this way. The seventh (hail) came when the barley was in ear, and before the wheat was grown, and hence in February; and the tenth came in the following March or April.

**PLACE.** — The fields of Zoan, the capital of Egypt.

**RULERS.** — Thothmes III., king of Egypt (*Wilkinson*, *Seyffarth*); or Menephtah, son of Rameses II. (*Brugsch*).

### INTRODUCTION.

After Moses' first demand of Pharaoh, he waited a few weeks, and then again came to him with the demand to let the Israelites go, confirmed by signs and miracles. Then began a contest between the God of Israel and the hardened heart of man, in ten fearful plagues, in which God triumphed over the divinities of the Egyptians, confirming the faith of the Israelites, and compelling Pharaoh to let them go.

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| 8. ¶ And the LORD spake unto Moses and unto Aaron, saying, | 9. When Pharaoh shall speak unto you, saying, <sup>1</sup> Show a miracle for you: |
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<sup>1</sup> Isa. 7 : 11. John 2 : 18 ; 6 : 30.

### EXPLANATORY.

8. **Moses and Aaron.** Moses was now 80 and Aaron 83 years old, ver. 7.

9. **When Pharaoh.** See Lesson VII., Introduction. It is probable that an interval of at least two or three months was suffered to elapse between the first visit of Moses and

then thou shalt say unto Aaron,<sup>1</sup> Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10. ¶ And Moses and Aaron went in unto Pharaoh, and they did so <sup>2</sup> as the LORD had commanded: and Aaron cast down his rod before

Pharaoh, and before his servants, and it <sup>3</sup> became a serpent.

11. Then Pharaoh also <sup>4</sup> called the wise men and <sup>5</sup> the sorcerers: now the magicians of Egypt, they also <sup>6</sup> did in like manner with their enchantments.

<sup>1</sup> Chap. 4:2, 17. <sup>2</sup> Ver. 9. <sup>3</sup> Chap. 4:3. <sup>4</sup> Gen. 41:8. <sup>5</sup> 2 Tim. 3:8. <sup>6</sup> Ver. 22. Chap. 8:7, 18.

the infliction of the first plague. **Show a miracle for you; or, for yourselves.** It is a general assumption, shared also by the Egyptians, that an ambassador of God must attest his mission by *signs*, miraculous signs. — *Lange*. It was very natural that Pharaoh should demand such a sign, and the performance of this miracle was to prove to him the divine mission of Moses and Aaron. *Miracles believed* lie at the foundation of all religions which men have ever received as of divine origin. It follows, then, that by the miracles which God wrought by the hand of Moses, he pursued the only way that was possible to give a revelation in which his presence and power would be recognized. — *Walker: Philosophy of Plan of Salvation*. **Thy rod.** A long staff, higher than the head, which it was customary for Egyptian gentlemen to bear, much as we carry canes. These rods were usually made of acacia-wood; they are figured on the Egyptian monuments; and the chiefs of the Egyptian Arabs may be still seen carrying them as symbols of authority. — *Johnson*. The name of each person was frequently written on his stick in hieroglyphics. — *Wilkinson*, 11:352. **Become a serpent.** Here the term in the original is *Tannin*. It is rendered *dragon*, a general term for the *snake*. It may have been the *asp* or *basilisk*, which was the emblem of royalty in Egypt. It is applied also to the *crocodile*, as a symbol of Egypt. This sign was chosen because the art of snake-charming was so prevalent in Egypt. These charmers boasted that they could turn a stick to a snake, and snakes into sticks. — *Jacobus*.

10. Among the Egyptians, and also the Phœnicians, the serpent was an emblem of divine wisdom and power, and as such it was revered. Eusebius speaks of two serpents which were kept alive at Thebes, "to which the people appointed a celebration of sacrifices, also festivals and orgies, esteeming them the greatest of all the gods." There were other serpents which were not so highly esteemed; and one was regarded as a type of the Evil Being. — *Millington*.

11. **Wise men, . . . sorcerers, . . . magicians.** The *wise men* were those skilled in all the arts and sciences of the Egyptians, — the most learned class. The *sorcerers* were those who used these arts and incantations, and probably jugglery and tricks, and who knew that psychic force, whatever it is, used by spiritual mediums now. *Magicians* was a general name including both the others. **They also did in like manner.** This phrase has by some been interpreted as meaning that they actually and substantially *did the same* thing. But it has no such meaning. It means no more than that they did in *like manner*, that they affected a *resemblance*, and such a resemblance as proved sufficient to satisfy the minds of Pharaoh and his servants. Even had the expression been that they *did* the thing, we are all sufficiently aware how common it is, when we are speaking of the tricks of jugglers, to describe them as *doing* what they so palpably *appear to do*; but, if any should shake their heads in doubt, just look at one passage, — Exod. 8:18: "And the magicians did so with their enchantments, to bring forth lice; and **THEY COULD NOT.**" Surely no proof can be more complete than this, that the phrase "*they did so*," does not mean their actually effecting the same thing. — *Wardlaw*. Their own exclamation, "This is the finger of God," involves the confession that they had been aided by no divine power, not even by their own supposed deities. — *Smith*. At the present day, after three thousand years, their successors are still performing the same curious trick. The Egyptian juggler takes up in his hand the *naja*, — a small viper, — and, pressing a finger on the nape of its neck, puts it into a catalepsy, which makes it motionless and stiff, like a rod; and, when it regains its power of motion, the cheated bystanders fancy that the magician's rod has been changed into a serpent. — *Sharpe*. **Enchantments.** The original expression implies a deceptive appearance, — an illusion, a juggler's trick, — not an actual putting-forth of magic power. Pharaoh may or may not have believed in a real transformation; but, in either case, he would naturally consider that if the portent wrought by Aaron differed from that of the magicians, it was a difference of degree only, implying merely superiority in a common art. — *Cook*. This is clearly shown by the fact, that, in all the earlier plagues, Moses gave public notice beforehand of what was coming. So long as he did this, the magicians imi-



12. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13. And he hardened Pharaoh's heart, that he hearkened not unto them;<sup>1</sup> as the LORD had said.

14. ¶ And the LORD said unto Mo-

ses,<sup>2</sup> Pharaoh's heart *is* hardened, he refuseth to let the people go.

15. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come;<sup>3</sup> and the rod which was turned to a serpent shalt thou take in thine hand.

<sup>1</sup> Ver. 4. Chap. 4: 21. <sup>2</sup> Chaps. 8: 15; 10: 1, 20, 27. <sup>3</sup> Ver. 10. Chap. 4: 2, 3.

tated him. The very first time he acted without giving notice, they failed. *Paul* refers to these magicians, and names two of them,—*Jannes and Jambres* (2 Tim. 3:8).

12. **Aaron's rod swallowed up their rods.** This was what they could not be prepared for; and the discomfiture appeared in the loss of their rods, which were probably real serpents.—*J. F. and B.* While this first miracle authenticated the mission of Moses, it also destroyed the serpents, which, among the Egyptians, were objects of worship; thus evincing, in the outset, that their gods could neither help the people nor save themselves.—*Walker.*

13. **He hardened Pharaoh's heart.** God is said to have hardened Pharaoh's heart. Ten times the hardening and heaviness and stupidity are ascribed to Pharaoh himself, and ten times the hardening is ascribed to God. But how does God harden a heart which hardens itself? (1) The message of God furnished Pharaoh a command which he resisted. His heart was already to a certain extent hard, or he would not have needed the message. The message was in turn the occasion of further hardening, arousing the opposition of the monarch. God foresaw that this would be the effect of his message: hence he predicted the result. But there was no fault in the message: the fault was in the heart that had already encouraged itself so far in wickedness as to be prepared to resist the call of duty. Thus God incidentally hardens hearts still: if the gospel finds them determined to resist, it does but leave them more obdurate. (2) God sends to the heart of man an internal message by his Holy Spirit. It is possible for men to resist the latter as well as the former. But where the resistance is decided, there is danger that God will withdraw his Holy Spirit (Ps. 51:11. Eph. 4:30), and leave the soul to its own impulses. Thus, again, God is said to harden the heart; but it is only when the heart has first hardened itself against his admonitions. (3) There are evil spiritual natures hovering about, and seeking to enter and destroy the soul. They are kept from it only by the sustaining presence of the Holy Spirit. If he is grieved away, they have influence with the heart, and aid its wicked desires by their persuasions (Gen. 3:1-4. Mark 4:15. 2 Cor. 2:11; 11:14. Eph. 2:2. 1 Pet. 5:8). And inasmuch as God permits them to enter, by the withdrawal of his Spirit and at the demand of the soul itself, he may be said to harden the heart. (4) All the calamities which Pharaoh experienced hardened his heart. Calamities may either subdue or harden, according to the state of the heart itself. Inasmuch as God sent the plagues, knowing what their effect would be, he is said to have hardened the heart of Pharaoh. The revolting idea that God sends his Holy Spirit to hearts with the express design of hardening them finds no warrant in the Scriptures. The office of the Holy Spirit is to soften and win the soul.—*Johnson.*

15. **Get thee unto Pharaoh.** Now, therefore, began those appalling miracles of judgment by which the God of Israel, through his ambassadors, proved his sole and unchallengeable supremacy over all the gods of Egypt, and which were the natural phenomena of Egypt, at an unusual season, and in a miraculous degree of intensity.—*J. F. and B.* **He goeth out unto the water.** The Nile, the only river of Lower Egypt. Egypt, which is almost rainless, is rendered fertile alone by the annual inundation caused by the rise of the river; and this inundation follows the winter and spring floods of equatorial Africa. Sometimes the inundation does not occur, and then there is famine; sometimes it is but partial, and it is then followed by dearth: sometimes it is excessive, doing great injury to the crops, and producing plague and murrain. The importance of the Nile in producing the fertility of Egypt caused it to be worshipped; and, though not the chief, it was one of the favorite deities of the people, who considered it their special friend. The wholesomeness of its waters was a national boast.—*Johnson.* **Stand by the river's brink.** It is probable that the king went to the river in the morning to offer his devotions, and also, as it was the season of the yearly inundation, to mark the rise of the water. Its daily rise was accurately recorded under his immediate supervision. At other seasons he would come forth

16. And thou shalt say unto him, <sup>1</sup>The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, <sup>2</sup>that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17. Thus saith the LORD, In this <sup>3</sup>thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in my hand upon the waters which *are* in the river, and <sup>4</sup>they shall be turned <sup>5</sup>to blood.

<sup>1</sup> Chap. 3: 18. <sup>2</sup> Chaps. 3: 12, 18: 5: 1, 3. <sup>3</sup> Ver. 5. Chap. 5: 2. <sup>4</sup> Chap. 4: 9. <sup>5</sup> Rev. 16: 4, 6.

merely to worship the river-deity; at this season he would probably combine with his devotions the observation of the water, which was one of his duties. — *Johnson*.

17. They shall be turned into blood. This miracle would bear a certain resemblance to natural phenomena, and therefore be one which Pharaoh might see with amazement and dismay, yet without complete conviction. It is well known that before the rise the water of the Nile is green and unfit to drink. About the 25th of June it becomes clear, and then yellow, and gradually reddish like ochre; an effect due to the presence of microscopic cryptogams and infusoria. The supernatural character of the visitation was attested by the suddenness of the change, by its immediate connection with the words and act of Moses, and by its effects. It killed the fishes, and made the water unfit for use, neither of which results follows the annual discoloration. — *Cook*. Whether the water was changed into real blood, or only the appearance of it (and Omnipotence could effect the one as easily as the other), this was a severe calamity. Their favorite beverage became a nauseous draught, and the fish, which formed so large an article of food, were destroyed. The immense scale on which the plague was inflicted is seen by its extending to "the streams," or branches of the Nile, to the "rivers," the canals, the "ponds" and "pools," — that which is left after the overflow, — the reservoirs, and the many domestic vessels in which the Nile water was kept to filter. And accordingly the sufferings of the people from thirst must have been severe. Nothing could more humble the pride of Egypt than this dishonor brought on their national god. — *J. F. and B.* And the magicians did so with their enchantments. To give water, or a fluid looking like it, the appearance of blood, is one of the easiest experiments of chemistry; and, after the real miracle had been performed on the river and all its branches, the imitation must necessarily have been on a small scale. To seem to produce frogs is a common conjurer's trick, presenting little difficulty when the land already swarmed with them; and we do not read that the magicians showed the power of removing them or any of the other plagues, which would have been a decisive triumph over the prophet who called for, and the God who sent, them. In short, our wonder is more excited by their imitations ceasing when they did, than by their appearance of success in these three cases. — *Smith*. This was the first of a series of

#### PLAGUES.

I. Their relation to natural phenomena. — Each of the inflictions has a demonstrable connection with Egyptian customs and phenomena; each is directly aimed at some Egyptian superstition; all are marvellous, not for the most part as reversing, but as developing, forces inherent in nature, and directing them to a special end. — *Cook*.

II. Their order. — They are in number ten, which is one of the numbers denoting perfection. They are divided first into nine and one; the last one standing clearly apart from all the others. The nine are arranged in threes. In the first of each three the warning is given to Pharaoh in the morning. In the first and second of each three the plague is announced beforehand; in the third, not. At the third the magicians acknowledge the finger of God; at the sixth they cannot stand before Moses; and at the ninth Pharaoh refuses to see the face of Moses any more. In the first three Aaron uses the rod; in the second three it is not mentioned; in the third three Moses uses it, though in the last of them only his hand is mentioned. The gradation of the severity of these strokes is no less obvious. In the first three no distinction is made among the inhabitants of the land; in the remaining seven a distinction is made between the Israelites, who are shielded from, and the Egyptians, who are exposed to, the stroke. — *Kurtz*.

III. Their duration. — It is probable that the plagues extended through a period of several months (see *Time* at beginning of this lesson).

IV. Their significance. — The first plague was directed against the Nile, one of the Egyptian deities, adored as a source of life, not only to the produce of the land, but to its inhabitants. The second plague, that of the frogs, struck also at the idolatry of Egypt; for the frog was an object of worship. The third plague turned the land, which was worshipped, into a source of torment; the dust produced a curse. The fourth plague consisted

in the torment of either flies of a ravenous disposition, or beetles. If the former, then the air, which was worshipped, was turned into a source of exquisite annoyance. If the latter, then the beetle, one of the most common of the Egyptian idols, swarmed with voracious appetite, attacking even man, as the Egyptian beetle still does, and inflicting painful wounds. The fifth plague, that of murrain, struck at the cattle-worship for which Egypt was celebrated. The sixth plague, produced by the ashes scattered toward heaven, in conformity with an ancient Egyptian rite, as if in invocation of the sun-god, continued the warfare of Jehovah upon Egyptian idolatry; the religious ceremony which was employed to invoke blessing brought disease. The seventh plague, beginning a new series, seems to have been aimed, like those which followed, to demonstrate the power of Jehovah over all the elements, and even life itself, in contrast with the impotence of the idols. The storm and the hail came at his bidding. The locusts appeared and departed at his word. The sun itself was veiled at his command. Nay, the angel of death was held and loosed by his hand alone. The tenth plague had an immediate relation to idolatry, since it destroyed not only the first-born of man, but the first-born of beast; so that the sacred animals in the temples were touched by a Power higher than those they were supposed to represent. The victory was complete; upon all the gods of Egypt, Jehovah had executed judgment. — *Johnson*.

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### ILLUSTRATIVE.

**I. God hardening Pharaoh's heart.** — The sun by the action of heat makes wax moist and mud dry, hardening the one while it softens the other, by the same operation producing exactly opposite results: thus, from the long-suffering of God, some derive benefit, and others harm; some are softened, while others are hardened." — *Theodore*.

**II.** The heart grows hard under any continued sin, as drinking, idleness, dishonesty, which lead to sudden ruin at last, as Judas under the teaching of Jesus.

**III.** On a winter evening there is a double reason why the ground grows every moment harder. On the one hand, the frost with ever-increasing intensity is stiffening the clods; on the other hand, the genial rays which alone can soften them are every moment withdrawing their enlivening power. Take heed that it be not so with you (the hardening power of sin increasing, God's Spirit withdrawing). — *McCheyne*.

### PRACTICAL.

1. Vers. 8-11. God proves his authority and power before requiring faith.
2. Unbelievers sometimes imitate the good effects of Christianity in education, schools, churches.
3. Ver. 12. But in time the superiority of God's work always appears as containing all the good in the others, and more besides.
4. Ver. 13. Bad hearts grow harder and harder, even under God's goodness and love.
5. Vers. 14-17. The very things in which wicked men trust, their sources of pleasure, will become plagues unto them.
6. These plagues are an illustration of the punishment of sin.
7. The punishments of sin are specially related to the sin itself, as in drinking, selfishness, lust, &c.
8. They grow more and more terrible as the heart grows harder.
9. God shelters his people from the plagues which fall upon the sinner.
10. God governs and controls all the forces of nature.
11. In the contest of good with evil, God is sure to win at last.

### SUGGESTIONS TO TEACHERS.

In this lesson is pictured out GOD'S CONTEST WITH THE SINFUL HEART. (1) First is his demand enforced by authority (vers. 8-10). (2) Man's imitations of God's works (vers. 11, 12), and the demonstrated superiority of God's. (3) The process of hardening the heart,

with its dangers; and (4) *The plagues* as illustrations of God's punishment of sin, each one being directed against some idol or superstition of Egypt, as the penalties of our sin are allied to the sin; and the final success of God in the contest.

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LESSON VI. — AUGUST 7.

THE PASSOVER. — EXOD. 12 : 1-14.

**TIME.** — B. C. 1491 (*Wilkinson*), or B. C. 1300 (*Brugsch*). The latter part of March, or early in April.

**PLACE.** — The land of Goshen, in Egypt; with headquarters at Rameses.

**RULERS.** — Thothmes III., or Menephtah, son of Rameses II., king of Egypt.

INTRODUCTION.

For several months plague follows plague, more rapidly and more severe toward the last, till the last and severest blow was at hand. Then God promised them that Pharaoh would let them go after the tenth plague. The Israelites began to assemble in Goshen, and to prepare for their departure.

1. And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2. <sup>1</sup> This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

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<sup>1</sup> Chap. 13 : 4. Deut. 16 : 1.

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EXPLANATORY.

2. **This month.** *Abib*, i.e., the month of ears, when the corn comes into the ear. It was called by the later Hebrews *Nisan*, and corresponds nearly to the last half of March and first half of April. **The beginning of months . . . the first month of the year.** It was their birthday as a nation; the beginning of a new life. And the year itself was thus to remind them of their great deliverance. — *P.* From this time the Jews appear to have had two beginnings of the year: according to the *sacred* reckoning, with the month Abib, the *first* month; according to the *civil* reckoning, with the month Tisri (September), the seventh. — *Alford.* Covenant transactions (as conversion), in which God will seal to us his covenant promises, make eras and epochs in our history, and our lives may well date from them. — *Jacobus.* Just as, on the eve of the great event in human history, the Lord Jesus, in the fulness of his foreknowledge, instituted a feast which should be at once commemorative and symbolic; so, on the eve of the great event in Hebrew history, the Most High instituted a rite, at once a record of that fact, and a revelation of God's great scheme of mercy. *Hamilton.* Through the constant observance of this ordinance, their literature, their religion, their character as a people, were largely moulded; and, in an age when books were almost unknown, the constant representation of this first great scene in their history served all the purposes which to-day are answered by our children's histories and our public schools. *Rev. William Taylor.*

3. **Speak unto all the congregation of Israel,** — through their *elders*: see ver. 21. Upon retiring from Pharaoh's presence, Moses had undoubtedly withdrawn to the land of Goshen to make arrangements for the departure of his people, which he now saw to be close at hand. They had probably been gathering thither by degrees, and unconsciously, perhaps, forming themselves into an immense caravan, ready to move at an hour's warning. It is consequently to the "congregation" — the assembled mass of Israel — that the order is here given. — *Bush.* **In the tenth day of this month.** The direction to select the lamb on the tenth day (the fourth day before it was offered) was intended to secure due care in the preparation for the great national festival. — *Cook.* **Every man a lamb.** The

4. And if the household be too little for the lamb, let him and his neighbor next unto his house take *it*, according to the number of the souls : every man, according to his eating, shall make your count for the lamb.

5. Your lamb shall be <sup>1</sup>without blemish, <sup>2</sup>a male of the first year : ye

shall take *it* out from the sheep, or from the goats.

6. And ye shall keep it up until the <sup>3</sup>fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it <sup>4</sup>in the evening.

7. And they shall take of the blood,

<sup>1</sup> Lev. 22 : 19, 20, 21. Mal. 1 : 8, 14. Heb. 9 : 14. 1 Pet. 1 : 19. <sup>2</sup> Lev. 23 : 12. <sup>3</sup> Lev. 23 : 5. Num. 9 : 3, 28 : 16. Deut. 16 : 1, 6. <sup>4</sup> Heb., *between the two evenings*, chap. 16 : 12.

Hebrew word is general, meaning either a sheep or goat, male or female, and of any age; the age and sex are therefore specially defined in the following verse. — *Cook*. The house of their fathers. The meaning is, that the passover companies were not to be promiscuously composed, but to consist each of one family, or (ver. 4) compounded of two families. A lamb for an house, — for the household, that is, for each several household circle. — *Jacobus*. The arrangement by families looked toward the great fact of the original event, — that Egypt was smitten by families. Its influence must have been precious through all the ages of Hebrew history in cementing family ties and sanctifying the family relation. — *Cowles*.

4. Too little . . . him and his neighbor . . . take it. In case there was a very small household, then they were to join with a next neighbor. According to the number of souls. The Jewish tradition was that a man ate the size of an olive of the paschal lamb, in which case a whole lamb would be sufficient for a very large household. In the Targum Jonathan, ten is given as the least number for a paschal company. Josephus assigns ten as the least number, and 20 as not uncommon (Wars of the Jews, 6 : 9, 3). — *Murphy*. According to his eating; estimating, that is, how much each might be fairly expected to eat. *Jacobus*.

5. Without blemish, i.e., entire, whole, sound, having neither defect nor redundancy of parts, unsoundness of members, or deformity of aspect. — *Bush*. The victim was to be a lamb, — the most gentle and innocent of all God's creatures, — and therefore the most fitting emblem of "the Lamb of God, that taketh away the sins of the world." If it bore the mark of the slightest deformity, or even deficiency, it would have been unfit to represent Him of whom it is said, "We are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot." — *Kittó*. It shall be a male. As taking the place of the male first-born of Israel. — *Delitzsch*. Of the first year. A year old; lit., the son of a year; "because it was not till then that it reached the full, fresh vigor of its life." — *Keil*. At the age when its flesh was most tender and grateful, and because, during that period, it retains its lamb-like humbleness and simplicity. — *Bush*. This refers to the condition of perfect innocence in the antitype, — the Lamb of God. — *Jacobus*. From the sheep, or from the goats. A kid was allowable, if no sheep was had. — *Jacobus*. Later custom restricted the choice to the lamb alone. — *Delitzsch*.

6. Shall keep it up; away from the fields, apart from the flock. Until the fourteenth day. The offering of our Lord on the self-same day is an important point in determining the typical character of the transaction. A remarkable passage in the Talmud says, "It was a famous and old opinion among the ancient Jews, that the day of the new year which was the beginning of the Israelites' deliverance out of Egypt should in future time be the beginning of the redemption by the Messiah." — *Cook*. The whole assembly of the congregation of Israel. Not that the whole assembly of the congregation were to kill one lamb, but each house their several lambs. — *Bush*. True, there were many families, and lambs; but it was as if there was but one. True unity, as God saw it. So it will be (Rev. 5 : 9; 7 : 14-17), — one lamb, one church, one song. — *Sunday-school Teacher*. Shall kill it. As a typical substitute for the first-born, a symbol of propitiation by the death of another. — *Murphy*. In every Egyptian house there was one dead; in every Israelite's house the lamb died in the place of the child. Jesus, "the Lamb of God," died for sinners — in the sinner's place. This is God's plan. *Sunday-school Teacher*. In the evening. The Hebrew has, between the two evenings. The most probable explanation is that it includes the time from afternoon, or early eventide, until sunset. This accords with the ancient custom of the Hebrews, who slew the paschal lamb immediately after the offering of the daily sacrifice, which on the day of the passover took place a little earlier than usual, between two and three P.M. This would allow about two hours and a half for slaying and preparing all the lambs. It is clear that they would not wait

and strike *it* on the two side-posts and on the upper door-post of the houses wherein they shall eat it.

8. And they shall eat the flesh in

that night, roast with fire, and <sup>1</sup> unleavened bread, *and* with bitter *herbs* they shall eat it.

9. Eat not of it raw, nor sodden at

<sup>1</sup> Chap. 34 : 25. Num. 9 : 11. Deut. 16 : 3. 1 Cor. 5 : 8.

until sunset, at which time the evening meal would take place. The slaying of the lamb thus coincides exactly with the death of our Saviour, at the ninth hour of the day (Matt. 27 : 46). — *Cook*.

7. **Take of the blood.** Blood is the standing symbol of expiation, in reference to the great blood-shedding of Christ. "Without shedding of blood is no remission." — *Jacobus*. **Strike it on the two side-posts.** Which was done by means of the hyssop-branch. This was done as a mark of safety, a token of deliverance, that the destroying angel, when passing through the land to slay the first-born of the Egyptians, might see and pass *over* the houses of the Israelites, and spare their families. They were sinners as well as the Egyptians, and God might *justly* have punished them for their sins by taking away the lives of their first-born. But he was pleased to show them mercy, and accept the life of a lamb as a substitute. Its blood was the signal of this. Nothing could be a more significant and striking emblem of the application of Christ's blood to the guilty conscience as the sole means of deliverance from the wrath to come. "In him we have redemption through his blood." His is the true "blood of sprinkling, which speaketh better things than the blood of Abel." — *Bush*. **Strike it.** This was *their* part of the work, as the saving them was God's part. It showed their faith, that they believed in God's word and his promises, and accepted God's provision for their safety. So our act of faith is believing Christ's word, and receiving him as our Saviour, and obeying him as our Master. By *faith* they and we are saved. — *P*. **On the upper door-post;** or, lintel; that part of the door-frame which lies across the door-posts, overhead.

8. **They shall eat the flesh.** The solemn eating of the lamb by the several families was a further token of their inward obedience and conformity to God's law. The lamb of the first passover was intended not only to save the Israelites by its sprinkled blood, but also to give them strength for their journey by its flesh which they ate. So the atonement of Christ has for us a double object, — to redeem us from death, and to strengthen and refresh our souls in the new life of faith. — *Millington*. **In that night.** The night is thus clearly distinguished from the evening when the lamb was slain. It was slain before sunset, on the 14th, and eaten after sunset, the beginning of the 15th. — *Cook*. **Roast with fire.** Because it must be put upon the table undivided and essentially unchanged, and it would be very difficult to boil it whole; and also because the flesh must remain pure, without the admixture of water. — *P*. Thus showing forth the fulness and perfectness of the sacrifice and the salvation. Herein this differed from all the other sacrifices. — *Jacobus*. A spit was thrust lengthwise through it, and a second through the shoulders; it was thus, as Justin Martyr long since observed, impaled on a cross, as if to point unmistakably to the Lamb of God. It was then roasted in an oven of earthenware. — *Johnson*. **Unleavened bread.** No leaven might be eaten or even seen in their households during the entire feast of seven days. The original design of this prohibition seems to have been commemorative, — the great haste of their departure precluding the preparation of leavened bread for their journey. — *Cowles*. Leaven was a natural symbol of moral corruption, and was excluded from the sacrifices as defiling. — *Delitzsch*. The unleavened bread, and the feast called by that name, were intended to show the Israelites that they were to leave behind them in Egypt all the idolatrous and wicked practices with which they had been implicated, and to begin a new national life as God's people. — *Millington*. **Bitter herbs.** To call to mind the bitterness of life experienced by Israel in Egypt. — *Delitzsch*. *Our bitter herbs:* remembrance of sin and of our lost condition — *Class and Desk*.

9. **Eat not of it raw;** i.e., half-cooked, having some of the blood remaining in it. — *P*. **Sodden . . . with water.** *Sodden* is the past participle of *seethe*, to boil. **Purtenance thereof;** or, *its intestines*. The meaning, that the lamb was to be roasted whole and entire. Neither the head nor the legs were to be separated, nor the intestines removed. — *Bush*. No bone was to be broken, as a prophetic symbol of Christ. The whole *Christ* and the whole *Church* are denoted (Num. 9 : 12. 1 Cor. 5 : 7, 10; 17). — *Jacobus*. It was to be a complete and unbroken sacrifice, on the ground of which there was complete and unbroken fellowship with the God who had passed by the blood-sprinkled doors, and with those who together formed but one family and one body. — *Dr. Edersheim*.

all with water, but <sup>1</sup> roast *with* fire ; his head with his legs, and with the purtenance thereof.

10. <sup>2</sup> And ye shall let nothing of it remain until the morning ; and that which remaineth of it until the morning ye shall burn with fire.

11. And thus shall ye eat it : *With* your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : <sup>3</sup> it *is* the LORD's passover.

12. ¶ For <sup>4</sup> I will pass through the land of Egypt this night, and will smite all the first-born in the land

of Egypt, both man and beast ; and <sup>5</sup> against all the <sup>6</sup> gods of Egypt I will execute judgment : <sup>7</sup> I *am* the LORD.

13. And the blood shall be to you for a token upon the houses where ye *are* : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14. And this day shall be unto you <sup>8</sup> for a memorial ; and ye shall keep it a <sup>9</sup> feast to the LORD throughout your generations ; ye shall keep it a feast by an ordinance for ever.

<sup>1</sup> Deut. 16 : 7. <sup>2</sup> Chap. 23 : 18 ; 34 : 25. <sup>3</sup> Deut. 16 : 5. <sup>4</sup> Chap. 11 : 4, 5. Amos 5 : 17. <sup>5</sup> Num. 33 : 4. <sup>6</sup> Or, *princes*, chap. 21 : 6 ; 22 : 28. Ps. 82 : 1, 6. John 10 : 34, 35. <sup>7</sup> Chap. 6 : 2. <sup>8</sup> Chap. 13 : 9. <sup>9</sup> Lev. 23 : 4, 5. 2 Kings 23 : 21.

10. Let nothing . . . remain. Afterwards a general law of sacrifices ; at once preventing all possibility of profanity and of superstitious abuse, such as was practised among some ancient heathen, who were wont to reserve a portion of their sacrifices. — *Cook*. Burn with fire. It was thus offered, like other sacrifices, to God. — *Cook*.

11. With your loins girded. Each of the directions marks preparation for a journey : the long flowing robes are girded round the loins ; shoes, or sandals, not worn in the house or at meals, were fastened on the feet ; and the traveller's staff was taken in hand. These instructions are understood by the Jews to apply only to the first passover. — *Cook*. So are we to eat our Lord's passover, as ready for his service as pilgrims to his promised land. It is the Lord's passover. The word "passover" renders as nearly as possible the true meaning of the original, of which the primary sense is generally held to be "pass rapidly," like a bird with outstretched wings. — *Cook*. Thus also involving the idea of protecting, as a bird hovering over her young (Isa. 31 : 5).

12. I will pass through. The Lord himself, without the intervention of Moses and Aaron, is to execute this awful judgment. This night. The night after the 14th of Nisan, the previous transactions of which have just been described. All the first-born, both man and beast. The first-born is the beginning and the hope of the family (Gen. 49 : 3). Against all the gods of Egypt. (1) God smote in this stroke objects of Egyptian worship in destroying the first-born of the king and the animals which were worshipped. (2) This stroke was a demonstration of the worthlessness of the Egyptian gods, who were unable to guard and save their people. (3) The discomfiture of the magicians, the priests of the gods, was to be completed that night. Their gods and religious system was a proved failure. I am the Lord. Jehovah was the one who did this, and this act proved him to be the eternal unchangeable Ruler of all.

13. The blood a token. A sign ; not to God, but to *you*, as showing your faith and obedience. The plague shall not destroy you. So all who are in Christ are safe from the penalties of sin.

14. A memorial, an ordinance forever. It continued till Christ the Passover was slain for us, and remains still in the Lord's Supper, our memorial of the Lamb of God forever.

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### ILLUSTRATIVE.

I. Jewish history has it that in ancient times it became the custom, after the paschal table was fully spread, and the family had taken their places about it, for the servant sud-

denly to remove the prepared food away. Then when the hungry children opened their eyes wide, and eager lips cried out, "What does this mean?" the head of the household rehearsed slowly and solemnly the meaning and purpose of the feast, with the history of its original institution; then, when the curiosity of the little ones had been both aroused and enlightened, the provisions were replaced, and partaken with a freshened sense of the grand significance of the passover. — *Cowles*. So by the light of God's Word and Spirit, and in silent meditation, must we search for and cast out all sin.

II. There is a legend that on the night of the exodus a young Jewish maiden, the first-born of the family, was so troubled on her sick-bed that she could not sleep. "Father," she said, "are you sure the blood is on the door-post?" He replied that he had ordered it done. But she was not satisfied till she was carried out to look for herself; when, lo! the blood was not there. Immediately it was placed there, and she was safe and at rest. — *Foster's Cyclopadia*.

### PRACTICAL.

1. Ver. 2. Christ's sacrifice on the cross was a new era to the world, from which we date the world's existence as the Jews dated from the passover.
2. Our conversion, our exodus from sin, is the great era of our lives.
3. Vers. 2-6. The lamb slain was a type of Christ, pure, innocent, perfect, slain for others.
4. Ver. 7. Only those who avail themselves of the blood of Christ can be saved.
5. Thus it is that by faith we are saved, and yet it is God who saves.
6. Ver. 8. We eat our passover with the bitter herbs of repentance, and with the leaven of sin cleansed from our hearts.
7. Ver. 11. He that is saved becomes a pilgrim travelling to the promised land.
8. Ver. 12. Those who reject Christ must certainly perish.
9. Ver. 14. Never forget the debt of love we owe to God for our salvation.
10. Publicly confess our Saviour, that all may know what God has done for us.

### SUGGESTIONS TO TEACHERS.

CHRIST OUR PASSOVER is the central figure to which all this lesson points. We have first the *new era* (vers. 1, 2), as Christ is of the world, and conversion is to the individual. Then appears the *lamb as a type of Christ* (vers. 3-6). Next is the *passover* (vers. 7, 12, 13), and that from which it saves us, and how. *How the passover is celebrated* (vers. 8-18), without the leaven of sin, and with the bitter herbs of repentance. Lastly, it is a memorial forever (ver. 14) in the Lord's Supper, in which all should be fitted to have part.

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### LESSON VII. — AUGUST 14.

#### THE RED SEA. — EXOD. 14 : 19-27.

**TIME.** — B. C. 1491, April (or B. C. 1300).

**PLACE.** — The children of Israel assembled from all parts of Goshen, and probably came together at Rameses, marched eastward till they came to Etham, and then southward, till they reached the Red Sea, which they crossed near Suez. (See below.)

**RULERS.** — Thothmes III. (fourth year), or Menephtah (last year), king of Egypt.

### CONNECTION.

The immediate effect of the death of the first-born was exactly such as had been calculated. The people were terrified to think of the danger which the detention of the Israelites had brought upon them. In the apprehension that the visitation might be the precursor of one more dreadful, which would sweep off all the population in a mass, they became urgent for their instant departure. — *Kitto*. The Egyptians willingly gave them the jewels of silver and gold and the raiment, which they asked for by the command of Moses (not borrowed). They had not even time to prepare food, and only took the dough before it was leavened, in their kneading-troughs bound up in their clothes upon their shoulders, and baked.



19. And the Angel of God,<sup>1</sup> which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20. And it came between the camp of the Egyptians and the camp of Israel; and <sup>2</sup>it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

<sup>1</sup> Chaps. 13: 21; 23: 20; 32: 34. Num. 20: 16. Isa. 63: 9. <sup>2</sup> See Isa. 8: 14. 2 Cor. 4: 3.

unleavened cakes at their first halt. But, amid all this haste, some military order of march was preserved, and Moses forgot not to carry away the bones of Joseph. The host numbered 600,000 men on foot, besides children, from which the total of souls is estimated at not less than 2,500,000. But they were accompanied by "a mixed multitude," or great rabble, composed probably of Egyptians of the lowest caste, who proved a source of disorder. — *Smith*. Two days' march bring them successively to Succoth and Etham. There, being confronted with the desert, they turned southward toward the Red Sea. Moses had twice been over the route, and knew the way. — *P*. While Israel pursued their journey, Pharaoh, repenting of what he had done, quickly gathered his army, the principal strength of which lay in its "600 chosen chariots." It must have been as the rays of the setting sun were glinting upon the war-chariots, that the Israelites first descried the approach of Pharaoh's army. It followed in their track, and came approaching them from the north. There was no escape in that direction. Eastward was the sea; to the west and south rose mountains. Flight was impossible. What now took place was not only to be the final act of sovereign deliverance by God's arm alone, nor yet merely to serve ever afterwards as a memorial by which Israel's faith might be upheld, but also to teach, by the judgments upon Egypt, that Jehovah was a righteous and holy judge. — *Edersheim*.

### EXPLANATORY.

19. **The angel of God.** "The angel of the Lord." "Jehovah's angel" is a phrase which usually designates the Second Person of the Trinity as he was manifest to man before the incarnation. His special sphere of activity and manifestation was the pillar of cloud and fire. (See chap. 13: 21, 22.) — *Johnson*. **Removed and went behind.** "Jehovah placed himself between Israel and the enemy." The result was wonderful: it was light to Israel, and darkness to their enemies. Before Pharaoh could touch Israel, he must make his way through the Almighty himself. — *Sunday-school Teacher*. **The pillar of the cloud.** A visible pillar of cloud or vapor, a conspicuous object that could be seen not only by the marshalled host but by the scattered companies of women and children, as they fed their flocks, and followed afar off the marvellous signal of the divine presence. A great host marching through a country without roads or other marks of civilization must be provided with some conspicuous object to serve as a signal to the main body, and to all straggling parties connected with it. Hence the round grate, full of kindled fuel, elevated on a pole, which was carried before caravans and armies in the East (*Curtius*). The ancient Persians carried a sacred fire in silver altars before their armies, and other ancient nations observed a similar custom. In this the Lord himself was present as the leader and protector of his people. The elementary forms of cloud and fire are extremely apposite to the present purpose of guiding the host of the Lord by day and night. They have at the same time a general fitness to indicate the presence of the Lord without awakening any material or carnal misconceptions in the mind of the beholder. They do not suggest any debasing views of the Creator, or impute to him any properties of the creature. Fire, in its various forms of flame, light, heat, and electric flash, is a striking emblem of the great Spirit; and the smoke or vapor which accompanies it is a manifest type of the phenomena which surround and conceal the essence, while at the same time they indicate the presence, of the mighty Potentate. The pillar that balances itself in mid-air, unsupported by the earth and unshaken by the winds of heaven, serves well to mark the presence of Him who is independent of the laws of nature. And lastly, the pillar of fire and cloud (14: 24) is manifestly not the Lord, nor a figure of the Lord, but the visible and real sign of his actual presence among his people for their guidance, protection, and comfort. — *Murphy*.

20. **Cloud and darkness to them . . . light by night to these.** It probably changed its form, seeming a great cloud resting on the earth and stretching high, to the Israelites a miraculous cloud of light; to the Egyptians a dark storm-cloud, which they connected with the strong wind. It must have extended far upon the earth to cover the whole broad host of

21. And <sup>1</sup> Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and <sup>2</sup> made the sea dry *land*, and the waters were <sup>3</sup> divided.

<sup>1</sup> Ver. 16. <sup>2</sup> Ps. 66: 6. <sup>3</sup> Chap. 15: 8. Josh. 3: 16; 4: 23. Neh. 9: 11. Ps. 74: 13; 106: 9; 114: 3. Isa. 63: 12.

Israel. — *Johnson*. Thus the angel of God in the cloud became, not their guide only, but their protector, their guardian angel. And especially *there* with the Red Sea before them and the chariots of Pharaoh behind — how safe they might have felt! for who is not safe under the wing of God's pillar of fire? — *Cowles*. Thus the word and the providences of God have a twofold aspect, — a black and dark side towards sin and sinners, a bright and pleasant side towards those that are Israelites indeed. — *Bush*.

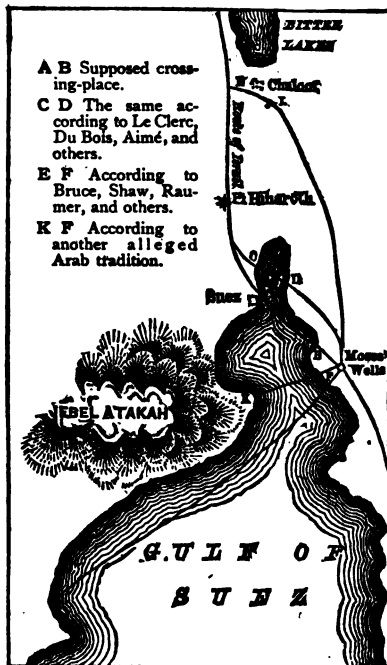
21. Moses stretched out his hand. He held the rod (ver. 16). Nothing is said of Aaron. God works in connection with human agencies, though those agencies are in themselves utterly inadequate. The recession of the waters at the command of Moses tended to restore his influence, which was imperilled by the apparent danger into which he had led the people (vers. 11, 12). It is always an honor for God to choose us as his instruments. The sea. The Red Sea, — the western branch of it, called the Gulf of Suez, — about 130 miles long, with the town of Suez at its head on the west. Ebers says, that it is of a lovely blue-green color, and named Red either from its red banks, or from the Erythraeans, who were called the red people.

#### THE PLACE OF CROSSING.

The probable place where the Israelites crossed was near the town of Suez, on extensive shoals which run toward the south-east, in the direction of Ayim Musa (the Wells of Moses). The distance is about three miles at high tide. This is the most probable theory. Near here Napoleon, deceived by the tidal wave, attempted to cross in 1799, and nearly met the fate of Pharaoh. But an army of 600,000 could of course never have crossed it without a miracle. — *Schaff*. But there have been several routes and places of crossing advocated by learned Egyptologists, which can be most clearly seen by the accompanying maps. The latest theory is that which Brugschbey has lately revived, that the word translated Red Sea is "Sea of Reeds or Weeds," and refers to the Serbonian bog in the north-eastern part of Egypt, and that the Israelites crossed here instead of the Red Sea.

"A gulf profound, as that Serbonian bog . . .  
Where armies whole have sunk." — *Milton*.

And among these armies that of Artaxerxes, King of Persia, B. C. 350. — *P*. This is the least satisfactory theory. — *Schaff*. Caused the sea to go back by a strong east wind. This clearly shows that the effect was wrought by natural agencies, though preternaturally applied. The east wind applies to all easterly winds, north-east and south-east as well as east. Suppose now a strong north-east wind of extraordinary power blowing the waters all night: it would make the sea dry land along the shallower region or line of the ford, leaving the waters still standing in the deeper places north and south of the shoals; and "so the waters were divided." — *Bartlett*. See *Illustrative*, I. and III. It is quite immaterial, so far as the miracle is concerned, whether the divine power was put forth directly upon the sea, or indirectly through the force of the wind upon it; for the coming of the wind at once, in connection with the symbolical



MAP OF RED SEA.

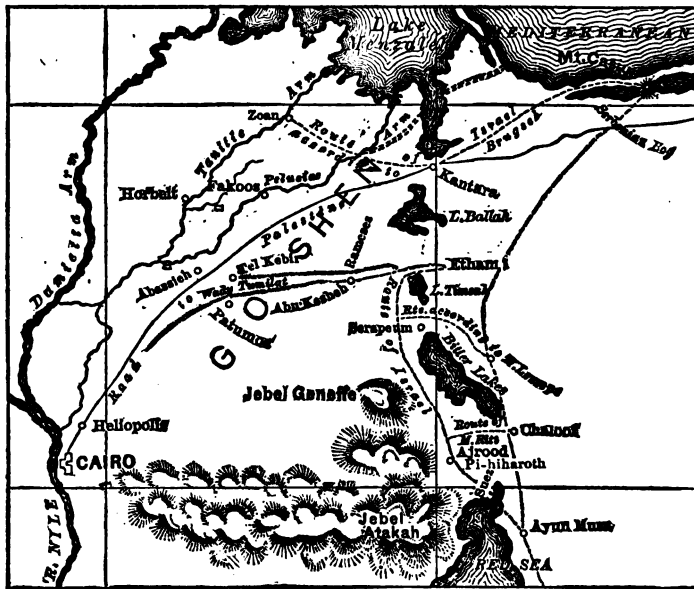
22. And <sup>1</sup>the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a <sup>2</sup>wall unto them on their right hand, and on their left.

23. ¶ And the Egyptians pursued,

<sup>1</sup> Chap. 15: 19. Num. 33: 8. Ps. 66: 6; 78: 13. Isa. 63: 13. 1 Cor. 10: 1. Heb. 11: 29. <sup>2</sup> Hab. 3: 10.

act of Moses, is as much a miracle as the immediate division of the waters, without the intervention of any secondary cause, would have been. — *Rev. William Taylor.*

22. The children of Israel went into . . . the sea. "In the darkness of the night, alleviated only by the light of the miraculous cloud, the Israelites passed from Africa to Asia." The passage-way must have been wide, estimated from one-half to one and a half miles. There were 2,000,000 to 3,000,000 of men, women, and children; and, though quickened by the near approach of the enemy, it would take a wide path to enable them to



MAP OF THE ROUTE OF ISRAEL, REPRESENTING VARIOUS THEORIES.

pass through before morning. — *Sunday-school Teacher.* As to the possibility of a whole nation crossing with their flocks, Robinson concludes that this might have been accomplished within the period of an extraordinary ebb, which lasted three, or, at the most, four hours, and was strengthened by the influence of a miraculous wind. — *Keil.* Opportunity had been afforded for the thorough organization, which is disclosed upon the march, and which appears, indeed, in the early statement, that they went up out of Egypt "harnessed," that is, in orderly array. — *Bartlett.* This would add greatly to their ability to cross quickly. — *P.* A wall unto them. Not necessarily the form of a wall, but a wall to them; that is, their protection or defence. Pharaoh could not attack them on either flank, but must follow on their track. — *Bartlett.*

23. The Egyptians pursued, and went in after them to the midst of the sea. From the darkness caused by the intercepting cloud, it is probable that they were not aware on what ground they were driving; they heard the sound of the fugitives before them, and they pushed on with the fury of the avengers of blood, without dreaming that they were on the bared bed of the sea. — *J. F. and B.* Pharaoh's horses. The cavalry first entered the sea, as they could advance faster than the infantry, which followed in the rear (ver. 28). The force must have been immense; see vers. 7, 9. It had probably been concentrated on the eastern frontier of Egypt by the stubborn king, to watch the movements of the Israel-

and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass, that in the morning watch <sup>1</sup> the LORD looked unto the host of the Egyptians through

the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25. And took off their chariot wheels, that they drave them heavily ; so that the Egyptians said, Let us flee from the face of Israel ; <sup>2</sup> for the

<sup>1</sup> See Ps. 77 : 17. <sup>2</sup> Ver. 14.

ites, whose preparations for departure he desired to check. But he had been deterred by the fearful plagues from interfering forcibly. Now, however, he has mastered his fear, and sees revenge within his grasp. — *Johnson*. Chariots. Prior to the eighteenth dynasty, and of course in the times of Abraham and Jacob, the monuments make no mention of the horse. But, in the reign of Thothmes III., horses and chariots had become a regular tribute from the conquered nations. Curiously enough, an inscription has been found which gives the name of a high official residing about this time at Tanis, who was the king's master of horse. — *Barllett*. The chariots of Egypt were very famous. According to Diodorus Siculus, Rameses II. had 27,000 in his army. The processes of manufacture of chariots and harness are fully illustrated by existing sculptures, in which also are represented the chariots used by neighboring nations. — *Rev. H. W. Phillott*.

24. In the morning watch. Probably about daybreak or five o'clock. The Lord looked unto the host of the Egyptians. It was the fire of his Divine Presence, bursting suddenly through the pillars of the cloud, which threw them into confusion and panic. — *Edersheim*. The shining pillar was a guide and comfort to the Israelites, who looked and walked by faith, but it was a terror to their enemies. "We suppose that the side of the pillar-cloud toward the Egyptians was suddenly, and for a few moments, illuminated with a blaze of light." The sudden flash out of the dark cloud dazzled and frightened them. Ps. 77 : 15-20 gives a vivid description of the violent storm. — *Sunday-School Teacher*. "Showers of rain also came down from the sky, and dreadful thunder and lightning, with flashes of fire. Thunderbolts also were darted upon them ; nor was there any thing which God sends upon men as indications of his wrath, which did not happen at this time." — *Josephus*. Troubled the host of the Egyptians. By a sudden panic, throwing them into confusion.

25. Took off their chariot wheels. In the confusion occasioned by the terrible

looking of Jehovah from the dark cloud, the wheels were wrenched off and broken. Such accidents to the chariots of Egypt were by no means unusual, as is proved by the notices of them in the papyri.

— *Johnson*. As a man is said to do what his servants do by his commands, so God is said to do what his works effect by his disposal. — *Brown*. Drave them heavily (or, in difficulty). This would readily result from the panic, driving upon each other, and in the attempt to escape for life, sinking the wheels in the sea-bed so that they would break off or *drive heavily*. — *Jacobus*. The Egyptians said, Let us flee. They were like persons oppressed with the nightmare in their sleep, who



EGYPTIAN CHARIOT. (Wilkinson.)

Let us flee. They were like persons oppressed with the nightmare in their sleep, who

LORD fighteth for them against the Egyptians.

26. ¶ And the LORD said unto Moses, <sup>1</sup>Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the <sup>2</sup>sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD <sup>3</sup>overthrew the Egyptians in the midst of the sea.

<sup>1</sup> Ver. 16. <sup>2</sup> Josh. 4 : 18. <sup>3</sup> Chap. 15 : 1, 7. Deut. 11 : 4. Neh. 9 : 11. Ps. 78 : 53. Heb. 11 : 29.

would fain fly from the impending danger that presses upon them, but cannot. — *Bush*. In their distress and fear a remembrance of the plagues caused the cry, The Lord fighteth for them, and the natural response, Let us flee. But it is not easy to flee when God pursueth; and, in obedience to the word of the Lord, *Moses stretched out his rod*, and the sea returned to his strength. — *Sunday-School Teacher*.

26. That the waters may come again. "It was about the first of April, and full moon, by which the paschal season was ever afterwards determined: hence it is inferred that there was a spring-tide." We are also told that the wind changed, blowing the waters back (chap. 15 : 10). As the tide here rises from three to seven feet, the waters, hastened by the wind, returned as a flood, "and covered the chariots and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." — *Sunday-School Teacher*.

27. Overthrew the Egyptians. Better as in the margin, The Lord shook them off, hurled them from their chariots into the sea. — *Cook*. The uncontrollable panic of the horses in the rushing waters made this inevitable. An ancient papyrus states that when the chariot in full speed is broken, the warrior is hurled out with such force that his armor is buried in the sand. — *Johnson*. Pharaoh's destruction, independent of the distinct statement of the Psalmist (Ps. 136 : 15), was in fact inevitable. The station of the king was in the vanguard: on every monument the Pharaoh is represented as the leader of the army. The death of the Pharaoh, and the entire loss of the chariotry and cavalry, account for the undisturbed retreat of the Israelites through a district then subject to Egypt, and easily accessible to their forces. — *Cook*. On the other hand, Wilkinson, who thinks the exodus took place in the fourth year of Thothmes III., who reigned many years after this, says, "There is no authority in the writings of Moses for supposing that Pharaoh was drowned in the Red Sea. It was the army of Pharaoh which was overwhelmed; and neither here, nor in the song of Moses, is any mention made of the king's death, an event of sufficient consequence to have been noticed. The death of Pharaoh cannot be even argued from the expression in Ps. 136 : 15, 'He overthrew Pharaoh and his host in the Red Sea,' since the death of a monarch is not the necessary consequence of his defeat and overthrow." This is referred to so that there may be no possible disagreement between Exodus and the monuments.

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Stanley's *Jewish Church*, 1 : 137-145. Bartlett's *Egypt to Palestine*, 155-185. Brugsch's *Egypt under the Pharaohs*, 2 : 327-364. Edersheim's *Exodus*, chap. 7. Millington's *Signs and Wonders*, chap. 15. Osburn's *Monumental Egypt*, 2 : 594-619. Wilkinson's *Ancient Egyptians*, 1 : 36-40. W. H. Rule's *Oriental Records*, 2 : 86. Hamilton's and Taylor's *Moses*. Walker's *Philosophy of Plan of Salvation*, chap. 5. Robinson's *Researches*, 1 : 85. Schaff's *Through Bible Lands*, 150-160.

### ILLUSTRATIVE.

I. Dr. Robinson (*Researches*, 1 : 85) carefully notes all the details of the Scripture narrative. As the blowing of the wind would require some time for its full effect, the Israelites could not have entered the passage much before midnight, and apparently their march was completed by the morning watch or two o'clock. They must have marched slowly by reason of their incumbrance. If the column moved 1,000 abreast it would occupy a space of more than half a mile wide, and being 2,000 in depth, would extend not less than two miles from front to rear. It would require fully an hour to enter the sea, and two hours more to traverse a span of four miles across. — *Bartlett's Egypt to Palestine*.

II. Dr. August Eisenlohr, professor of Egyptian language at Heidelberg in 1869-70, studied in Alexandria the great papyrus containing a history of the exploits of Rameses

III., perhaps the sixth Pharaoh after Menephtah, the Pharaoh of the exodus. As an introduction, Menephtah relates his accession to the throne, and the occurrences which preceded. "A people of Syria had inhabited the east of Egypt," says the papyrus. "The land of Egypt was in a state of ruin. Every man did as he would. One Syrian chief (Moses) had made himself a prince among them. He brought the whole land in subjection under his sole rule. He assembled his companions, and plundered the treasures of the inhabitants." — *W. H. Rule, Oriental Records.*

III. M. de Lesseps mentioned to me the extraordinary effects of this kind which he had witnessed in such storms as occur only at intervals of fifteen or twenty years. He had seen the northern end of the sea in places blown almost dry, and again had seen the waters driven far over the land toward the Bitter Lakes. Suppose, now, this strong north-east wind of extraordinary power, blowing the waters all night: it would make "the sea dry land" along the shallower region of the ford, leaving the waters still standing in the deeper places north and south of the shoals. — *Rev. S. C. Bartlett, D.D.*

### PRACTICAL.

1. God's protecting care is ever over his people.
2. He leads them often in strange ways, but in the end it is the best way.
3. When God commands us to go forward, a way through all difficulties will be opened.
4. Vers. 19, 20. God's providence which protects his children is darkness and trouble to the wicked.
5. Ver. 21. We can do the most wonderful things at God's command, and with his help.
6. Ver. 22. God will save all who trust in him; not one shall be lost.
7. Ver. 27. God will destroy the wicked; not one can escape.
8. God by his wondrous salvation leads us to reverence his power, and love One who has done so much for us.
9. Each soul saved by Christ, the Son of God, can look back to a deliverance as great as this.
10. This was the starting-point of the journey to the Promised Land.

### SUGGESTIONS TO TEACHERS.

The great event of this lesson is a type of conversion, THE STARTING FOR THE PROMISED LAND. We find *God's guiding hand, God's protecting care; the way opened when they came to the place where they felt they could not save themselves; the use of natural means for God's wonderful works. The destruction of the wicked, and the effect of their deliverance on the nation and its future life.*

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### LESSON VIII. — AUGUST 21.

#### THE MANNA. — EXOD. 16 : 1-8.

**TIME.** — Early in May, B. C. 1491 (or 1300), a month after leaving Egypt.

**PLACE.** — The northern part of the Wilderness of Sin, at a fountain now called Murkhâ, about half way between the head of the Gulf of Suez and its junction with the main body of the Red Sea. The best and most recent authorities find the Desert of Sin in a long plain that borders upon the Gulf of Suez, running from near Ras Zelimeh, probably the station by the Red Sea, Num. 33, to the extremity of the peninsula at Ras Muhammed. The meaning is *mire, clay*; and if, as is probable, the wilderness stretched along the shores of the Red Sea, the reedy and miry character of a portion of it may have suggested the name. The Wilderness of Sin must be carefully distinguished from the Wilderness of Zin, Num. 13 : 21 ; 20 : 1. — *Johnson.* The present name of the plain is El Kaa. The halting-place of the children of Israel must be sought for in the northern part of this desert plain, probably near to the spot where the fountain of Murkhah still offers to the traveller a resting-place abundantly supplied with drinkable water. — *Kurts.*

1. And they <sup>1</sup>took their journey from Elim ; and all the congregation of the children of Israel came unto the wilderness of <sup>2</sup>Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2. And the whole congregation of the children of Israel <sup>3</sup>murmured against Moses and Aaron in the wilderness.

3. And the children of Israel said unto them, <sup>4</sup>Would to God we had died by the hand of the LORD in the

<sup>1</sup> Num. 33 : 10, 11. <sup>2</sup> Ezek. 30 : 15. <sup>3</sup> Chap. 15 : 24. Ps. 106 : 25. <sup>4</sup> 1 Cor. 10 : 10. <sup>5</sup> Lam. 4 : 9.

**ROUTE OF THE ISRAELITES.**— There were two possible routes from Egypt to Sinai ; one inland, and the other along the coast for some distance. There is not much doubt that the latter was the one chosen. — After crossing the Red Sea, the route of the Israelites was southward down the east side of the Gulf of Suez, and at first along the shore. The station of Ayun Mousa (the Wells of Moses), with its tamarisks and 17 wells, may have served for their gathering after the passage. They marched for three days through the wilderness of Shur or Etham, on the south-west margin of the great desert of Paran, where they found no water. The people, tormented with thirst, murmured against Moses, who, at the command of God, cast a certain tree into the waters which made them sweet. They must have been cheered at reaching the oasis of ELIM, whose 12 wells and 70 palm-trees mark it as one of the *wadys* that break the desert ; either the *Wady Gharundel* or the *Wady Useit*. After passing the *Wady Taiyibeh*, the route descends through a defile on to a beautiful pebbly beach, where Dean Stanley places the ENCAMPMENT BY THE RED SEA, which is mentioned in Num. 33 : 10, next to Elim, but is omitted in Exodus. Here the Israelites had their last view of the Red Sea and the shores of Egypt. Striking inland from this point, they entered the WILDERNESS OF SIN (probably the plain of *Murkhah*), which leads up from the shore to the entrance to the mountains of Sinai. — *Smith's Student's History*.

### CONNECTION.

The first great trial of the Israelites, after crossing the Red Sea, was from *thirst*, at Marah. The second great trial was from hunger, at the Wilderness of Sin, our lesson for to-day. Their unleavened bread was exhausted ; and they began to murmur that they had better have died by the flesh-pots of Egypt than have been led out to be killed with hunger in the wilderness.

### EXPLANATORY.

1. **Elim.** The situation of Elim is not positively known ; but it is almost universally identified by the best authorities with *Wady Gharundel*, about half way down the shore of the Gulf of Suez. — *P.* Gharundel is the first pleasant spot we meet with in the wilderness. It might easily be turned into a garden. \* It has a running brook with sweet fresh water, fringed with feathery tamarisks, wild acacias (or shittim-wood), a few palm-trees, and plenty of shrubs and grass. — *Through Bible Lands: Schaff.* Wilderness of Sin. See *Place*. Second month after their departing. They departed on the fifteenth day of the first month, so that the fifteenth day of the second month would make the time to be just one month after they left Egypt.

2. **The whole congregation . . . murmured against Moses and Aaron ;** because their food gave out. Modern travellers through the desert of Sinai are accustomed to take as much as is sufficient for the sustenance of men and beasts during forty days. The Israelites having been rather more than a month on their journey, their store of corn or other provisions was altogether or nearly exhausted. — *J. F. and B.* How unreasonable the charge against Moses and Aaron ! how ungrateful and impious against God ! After all their experience of the divine wisdom, goodness, and power, we pause and wonder over their hardness and unbelief. But there is a feeling of solitude and despondency in the desert, which numbers cannot dispel ; and, besides, we must remember that they were destitute of all visible means of sustenance, and cut off from every visible comfort, with only the promises of an *unseen* God to look to as the ground of their hope. And those who had all their lives been accustomed to walk by *sight* would, in circumstances of unparalleled difficulty and perplexity, find it hard to walk by *faith*. Do not even *we* find it difficult to walk by faith through the wilderness of this world, though in the light of a clearer revelation, and under a nobler leader than Moses ? — *Fisk*.

land of Egypt, <sup>1</sup> when we sat by the flesh-pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. ¶ Then said the LORD unto

<sup>1</sup> Num. 11 : 4, 5.

3. By the hand of the Lord. This evidently refers to the plagues, especially the last, in Egypt: the death which befell the Egyptians appeared to the people preferable to the sufferings of famine. — *Cook*. **Flesh-pots**. The original word is from the Egyptian, and refers to the vessels in which flesh was cooked. — *Johnson*. It is the nature of man to underrate past evils, and to overrate past advantages, in comparison with the present. So now the Israelites thought much of the abundance of Egypt, while its slavery and its toil faded from their view; and they were keenly alive to the privations of their present position, while regardless of the manly freedom they had attained, and of the high hopes that lay before them. — *Kittó*.

4. **Rain bread from heaven**. This marks at the outset the strictly supernatural character of the supply. — *Cook*. The long-suffering patience of God is here displayed. Instead of punishing them for their unbelief, he provided for their wants. — *Jacobus*. Man being made out of the earth, his Maker has wisely ordered him food out of the earth, Ps. 104, 14. But the people of Israel, typifying the Church of the first-born that are written in heaven, and born from above, and being themselves under the conduct and government of heaven, receiving their charters, laws, and commissions from heaven, from heaven also received their food: their law being given by the disposition of angels, they did eat angels' food. — *Matthew Henry*. The people called this bread "manna" (ver. 31). The old versions render the expression of ver. 15, which in the common version reads, *It is manna*, interrogatively, thus: *What is this?* And the word *manna* would thus be a name derived from the question. Later Oriental scholars have dissented from this view, and understand by the word *manna*, a gift or portion: according to their view, the people said, *This is a gift*. But it has been recently shown that the word is from the Egyptian. *Man*, the equivalent of *manna*, and *man-hut*, *white manna*, occur upon the monuments as designations of a substance which resembled the manna of the Israelites in the size, the form, the color, and the taste of its particles. In other respects it differed; but the resemblance was so great, that, when the miraculous bread from heaven was first seen, the people exclaimed, *It is manna*, giving it the name of the substance with which they had been well acquainted in Egypt, though surprised to find it spread upon the earth in the wilderness. — *Johnson*. The *manna* was "a small round thing, as small as the hoar-frost upon the ground." "It was like coriander-seed, white, and the taste of it was like wafers made of honey." The manna of Egyptian commerce was found chiefly in the peninsula of Sinai. It is the sweet juice of the tarfa, a species of tamarisk. It exudes from the trunk and branches in hot weather, and forms small round grains. In cool weather it preserves its consistency; in hot weather it melts rapidly. It is abundant in rainy seasons; many years it ceases altogether. The whole quantity now produced in a single year does not exceed six or seven hundred pounds. It is found in the district between the Wady Gharundel, i. e., Elim, and Sinai, in the Wady Sheikh, and in some other parts of the peninsula. For each of these statements we have the concurrent testimony of travellers. The manna of Exodus was not the same as the above, but miraculous, for: 1. It was not found under the tamarisk-tree, but on the surface of the wilderness, after the disappearance of the morning dew. 2. The quantity which was gathered in a single day far exceeded the annual produce at present, and probably at the time of Moses. 3. The supply ceased on the sabbath day. 4. The properties differed from common manna: it could be ground, baked, and in other respects treated like meal. It was not used merely as a condiment or medicine, but had the nutritive qualities of bread. 5. It was found after leaving the district where it is now produced, until the Israelites reached the land of Canaan. — *Cook*. We can neither deny that there was some connection between the natural and heavenly manna, nor explain the heavenly manna as arising from an unrestricted multiplication and increase of this gift of nature. We rather regard the bread of heaven as the production and gift of the grace of God, which fills all nature with its powers and productions, and so applies them to its purposes of salvation as to create out of that which is natural, something altogether new, which surpasses the ordinary productions of nature both in quality and quantity, as far as the kingdom of nature is surpassed by the kingdom of grace and glory. — *Keil and Delitzsch*. Gather a certain rate. Literally, as in the margin, "the portion of a day in its day," i. e., the quantity sufficient for one day's consumption, or "a day's portion each day." — *Cook*. That I may prove them. It was to try and to educate their faith that



Moses, Behold, I will rain <sup>1</sup> bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may <sup>2</sup> prove them, whether they will walk in my law, or no.

5. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in ; and <sup>3</sup> it shall be twice as much as they gather daily.

6. And Moses and Aaron said unto all the children of Israel, <sup>4</sup> At even, then ye shall know that the LORD hath brought you out from the land of Egypt :

7. And in the morning, then ye shall see the <sup>5</sup> glory of the LORD ; for that he heareth your murmurings against the LORD : and <sup>6</sup> what *are* we, that ye murmur against us ?

8. And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the LORD heareth your murmurings which ye murmur against him : and what *are* we ? your murmurings *are* not against us, but <sup>7</sup> against the LORD.

<sup>1</sup> Ps. 78 : 24, 25 ; 105 : 40. John 6 : 31, 32. 1 Cor. 10 : 3. <sup>2</sup> Chap. 15 : 25. Deut. 8 : 2, 16. <sup>3</sup> See ver. 22. <sup>4</sup> See vers. 12, 13. Chap. 6 : 7. Num. 16 : 28, 29, 30. <sup>5</sup> See ver. 10. Isa. 35 : 2 : 40 : 5. John 11 : 4, 40. <sup>6</sup> Num. 16 : 11. <sup>7</sup> See 1 Sam. 8 : 7. Luke 10 : 16. Rom. 13 : 2.

they were suffered to endure this distress. It had been as easy for God to anticipate and prevent their wants, as to satisfy them when they were expressed. But so he deals not with the children to whom he is teaching the great lessons of his school. — *Kitto*. Their patience, faith, dependence, and thankfulness of spirit, were constantly put to the test in their present experience. — *Murphy*. The manna would not keep : they could not hoard it up, and were therefore in a state of absolute dependence from day to day. — *John Newton*. Whether they will walk in my law. The root of all obedience is faith in God : hence a trial of the Israelites' faith was also a trial of their disposition to obey. — *Johnson*. In the "rain of bread from heaven," in the ordinance of its ingathering, and in the sabbath law of its sanctified use, did God prove Israel, even as he now proves us : whether we will walk in his law, or no. — *Edersheim*.

5. On the sixth day they shall prepare *that* which they bring in. From this it appears that the manna gathered on the sixth day was not eaten in the form in which it was brought in. It was first bruised in a mortar, or ground in a mill, and then baked into bread. This process, whatever it was, was to be performed on the day before the sabbath. — *Bush*. The people, in gathering a double portion on the sixth day, were acting in observance of a precept already known by them ; and God, in preserving their double portion over the sabbath without corruption, stamped the action of the people in this matter with his own approval. It follows, therefore, that the observance of the seventh day as a day of rest does not date from Sinai, and is not merely a part of the Jewish ritual, but is an ancient and primeval institution. — *Taylor*. It shall be twice as much. They should collect and prepare a double quantity. — *Cook*.

6. Moses and Aaron now communicate the benignant design of the Lord to the people. Then ye shall know. By experience of his wonder-working power they would have a new proof that he had brought them out of Egypt. They seemed to forget his wonders in Egypt, when they ascribed their present position to Moses and Aaron. — *Murphy*.

7. See the glory of the Lord. The visible appearance described in ver. 10. — *Cook*. So it always is, that, before God supplies our wants, he shows us that his presence had been near, and he reveals his glory. That presence is in itself sufficient ; for no good thing shall be wanting to them that trust in him. — *Edersheim*. Your murmurings against the Lord. True, it was only against Moses and Aaron that their murmurs were spoken (ver. 2). But in reality their rebellion was against God.

8. Flesh to eat. The promised flesh came in the shape of a vast flock of quails, which being wearied, probably with a long flight, flew so low that they were easily taken in immense numbers by the hand. This bird, of the gallinaceous kind, is something like a partridge. The larger species is of the size of a turtle-dove, and is still found abundantly in the spring in the deserts of Arabia Petrea, and the wilderness bordering Palestine and Egypt, coming up at the time from the countries of the Arabian Gulf. The miraculous ordination here, therefore, was that they came at the appointed time, that they passed directly over the Hebrew camp, and that they there flew so low as to be easily taken. They were taken in such numbers as not only to serve for the present, but for some time.

The Egyptians, from among whom they came, lived much upon wild-fowl as well as upon tame. The latter could be killed as wanted ; but the former, being but occasionally caught in large numbers, required to be preserved for future use. This was done by drying them in the sun, and perhaps slightly salting them ; and in the Egyptian monuments there are actual representations of birds, slit like fish, and laid out to dry. — *Kitto*. In the morning bread to the full. The manna fell by night as the dew falls, and, it would seem, fell with and in the dew, so that when the dew evaporated under the morning sun, there remained this very fine deposit, — “a small round thing, as small as the hoar-frost upon the ground.” The gathering, the preparation of it for cooking, and the cooking itself, cost labor, yet obviously none too much for the health and morals of the million. The physiological facts to be noticed are that it was sufficiently palatable for all practical purposes, and had the necessary elements for the real bread — the staff of life — for a whole nation during forty years of wilderness life, with its alternations of marchings and encampments ; of labor and of rest. — *Cowles*. It is impossible, now, to read this narrative without connecting it with the Saviour’s discourse to the Jews (John 6 : 27-58), and from which it appears that over and above the supply of a present and pressing necessity, this manna was designed, like the brazen serpent and the water from the rock in Rephidim, to prefigure and prophesy the coming of Him in whom the wants of the soul would be as fully met as those of the body were by these well-known miracles. As the manna was heavenly in its origin, so Jesus Christ is he “which cometh down from heaven, and giveth life unto the world ;” as the manna was abundant in its supply, so Jesus Christ is bread for every man ; as the manna was easily obtained, so Jesus may be received by any believer ; as the manna had to be gathered and eaten by each for himself, so Jesus has to be appropriated by each soul to himself ; and, as the manna was given day by day, so we must continually resort to Jesus for those supplies of grace which we require for the constantly emerging exigencies of life. — *Taylor*.

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Edersheim’s *Exodus and the Wanderings*, 95-98. Taylor’s *Moses*, chap. 8. Hamilton’s *Moses*, chap. 14. On the capability of the desert’s being able to support this multitude, see Prof. Curtis’s *Ingersoll and Moses*, p. 47, and appendix E. Prof. Johnson’s *Exodus and Israel*, 69-71. Bartlett’s *Egypt and Palestine*, chaps. 15, 16. Schaff’s *Bible Lands*, 163. Stanley’s *Sinai and Palestine*, 20-29. On the manna, see Robinson’s *Researches*, 1 : 170, and Ritter, p. 665-695.

### ILLUSTRATIVE.

I. The support of the Israelites in the desert. — This has caused much discussion. It may be briefly answered as follows : (1) They had cattle and flocks (Exod. 34 : 3. Num. 20 : 19 ; 32 : 1). (2) They sometimes purchased supplies (Deut. 2 : 6, 7, 26-29). (3) They were miraculously supplied with food by God. (4) While the question of their sustenance has seemed unaccountable, reliable travellers assert that there must have been many feeding-places and considerable herbage. This is true now in some places, even in the Desert of Shur ; and probably there was formerly timber and rainfall, the destruction of the former being followed by a cessation of the latter. — *Sunday-School Teacher*. Modern explorers agree on two points : (1) That there is still considerable vegetation in the desert, which the Hebrews called by the general name of The Pasture ; that it supports several thousand Bedouins and their flocks, and that water can be obtained in many places. (2) It is almost certain that this whole region gives indications of having been better supplied with the means of living in former times than at present. And what was lacking in nature, God himself supplied.

II. Bread from heaven. — Ruskin declares that even plants obtain more of their sustenance from the air of heaven than from the earth. A curious experiment has been tried. A tree weighing 500 pounds was planted in 200 pounds of dried earth placed in an earthen vessel. Every thing except air and water was excluded by a perforated metallic cover ; and for five years nothing was added but pure water. At the end of five years the tree was taken out and weighed. It had gained 169 pounds, while the soil had lost but two ounces. Nearly the whole growth of the tree was from the air and rain of heaven. So, while we must live on the earth, our best growth and life is derived from heavenly food.

### PRACTICAL.

1. Here are found the various experiences of the beginnings of the Christian life. They were disappointed in finding deserts, where they hoped it would be all Elim with its wells of joy and palm-trees of rest and peace.

2. Ver. 2. Murmuring and discontent are sins arising from a want of faith.
3. Ver. 3. The complaint is as old as literature, that the former times were better than the present ; and it has always been as false as the murmurings of these Israelites.
4. This murmuring arose from a false and unfair view of God's dealings with them.
5. God always brings help in our times of deepest need.
6. Ver. 4. Bread from heaven is the great need of man. Jesus is the bread of life.
7. Spiritual food must be gathered every day.
8. God gives us day by day our daily bread, that we may realize our continual dependence on him.
9. God's blessings spoil if we hoard them selfishly. They keep and increase by use. This is true of earthly riches, of learning, of culture, of spiritual enjoyments.
10. Ver. 7. Murmuring against the leaders God sends, and the institutions he ordains, is often murmuring against God.

### SUGGESTIONS TO TEACHERS.

We are here brought to some of the trials and disappointments which come to the beginner in the Christian life. He has left Egypt, the City of Destruction ; the Red Sea crossing is a type of his conversion ; and now begin his wilderness wanderings to the promised land, flowing with milk and honey. He expects that all the way will be Elims ; but he soon comes to trials and difficulties, his necessary schoolmasters. Letting the subject be BREAD FROM HEAVEN, we have : (1) *Elim, or blessings on the way.* (2) *The wilderness of Sin, or trials.* (3) Then comes the *bread from heaven*, even Jesus Christ, and all he brings to satisfy the soul. And (4) all this is to *prove and try us* (Deut. 8 : 2).

### LESSON IX. — AUGUST 28.

#### THE COMMANDMENTS. — EXOD. 20 : 1-11.

**TIME.** — May, B. C. 1491 or 1300. The Israelites arrived at Sinai in about six weeks after their departure from Egypt (chap. 19 : 1) ; and the Law was given to Moses on the mount the fiftieth day after the passover. Hence the feast kept in after-times to celebrate

that event was called Pentecost ; i. e., the *fiftieth* day.

**PLACE.** — Mount Sinai, in the southern part of the peninsula of Arabia. Mount Sinai has two peaks ; and modern scholarship is becoming more and more agreed that "Moses may have *received* the law on the higher, Jebel Musa (7,363 feet high), but it must have been *proclaimed* from Ras Suf-sâfeh (6,830 feet high), which can be seen from every part of the plain below." That plain, Er Râhah, "is a smooth camping-ground protected by surrounding mountains, and contains, by actual measurement, two millions of square yards ; plainly see and hear the



RAS SUFSÂFEH, THE PART OF MT. SINAI FROM WHICH THE LAW WAS GIVEN. THE PLAIN ER RÂHAH IN THE FOREGROUND.

so that the whole people of Israel could find ample room, and men of God on the rocky pulpit above." — *Schaff's Bible Lands.* The plain Er Râhah is

the most suitable spot imaginable for the assembling of many thousands of people. It is upwards of two miles long, and half a mile broad. It slopes toward the foot of the mountain, at about 300 yards from which there runs across the plain a low semi-circular mound forming a kind of natural theatre, while farther distant on either side of the plain the slopes of the enclosing mountains would afford seats to an almost unlimited number of spectators. — *Alford*. In addition to this, the air is wonderfully clear, both for seeing and hearing. Dean Stanley says that "from the highest point of Ras Sufsâfeh to its lower peak, a distance of about 60 feet, the page of a book distinctly but not loudly read was perfectly audible." It was the belief of the Arabs who conducted Niebuhr, that they could make themselves heard across the Gulf of Akaba, a belief fostered by the great distance to which the voice can actually be carried.

**RULERS.** — Moses, the ruler of Israel. Thothmes III. (or Seti II., son of Menephtah II.), king of Egypt.

**ROUTE OF THE ISRAELITES.** — The Israelites left the Wilderness of Sin at Murkâh, and proceeded on their way to Sinai, through the Wady Feirân, passed Mount Serbâl to Rephidim, the same as Paran. Here the people murmured at Moses in the sufferings of their thirst, and so tempted him that he committed the sin which prevented his entering the promised land. He brought water for the people out of the rock. Here, too, the Israelites fought their first battle, and gained their first victory, when the Amalekites had attacked them. In this region, too, Jethro, Moses' father-in-law, brought his wife and children to him, and aided him in the organization of the people. They then proceeded to the Wady Er Râhah, the plain in front of Sinai.

## INTRODUCTION.

**Circumstances attending the giving of the law.** — For three days the people were being sanctified and prepared for the greatest moral event of their history. "On the morning of the third day the mountain was covered with a dense cloud, the pillar having probably assumed a new form, and there were fearful thunders and lightnings, and tones as of fierce trumpet-blasts (Exod. 19 : 16). Travellers who have witnessed thunder-storms in the mountains of Sinai are still startled by the resemblance of the reverberations to the notes of the trumpet. Not only did the people tremble (Exod. 19 : 16), but the whole mountain quaked (Exod. 19 : 18). God himself announced the commandments to the people with a great voice out of the fire and cloud and thick darkness (Exod. 20 : 19. Deut. 5 : 22), and then wrote them on two tables of stone, and delivered them to Moses for the people; these circumstances showing the awful sanctions attending the law, and the penalties for breaking them, and the writing them on stone showing their permanence. **The Ten Commandments.** They are called in the Hebrew *the Ten Words*, as the only words in the Old Testament given directly by the voice of God to man, and as expressing not merely duties, but the great principles which underlie the whole kingdom of God, and the moral natures he has given us. They are also called the *words of the covenant* (Exod. 34 : 28. Deut. 4 : 13), because they are really God's covenant of obedience with man, written in his own nature. Only by obeying them can man be saved, for they are the law of heaven as of earth. The Decalogue differs from all the other legislation of Moses : —

1. It was proclaimed by God himself in a most public and solemn manner.
2. It was given under circumstances of most appalling majesty and sublimity.
3. It was written by the finger of God on two tables of stone (Deut. 5 : 22).
4. It differed from any and all other laws given to Israel, in that it was comprehensive and general rather than specific and particular.
5. It was complete, being one finished whole, to which nothing was to be added — from which nothing was ever taken away.
6. The law of the Ten Commandments was honored by Jesus Christ as embodying the substance of the law of God enjoined upon man.
7. It can scarcely be doubted that Jesus had his eye specially if not exclusively on this law (Matt. 5 : 18) as one *never to be repealed*, from which not one jot or tittle should ever pass away. — *Cowles*.

8. It is marked by wonderful simplicity and brevity; such a contrast to our human legislation, our British statute-book for instance, which it would need an elephant to carry, and an Œdipus to interpret. — *Hamilton*.

**The two tables.** — This law was written on two tables of stone. Probably the first table contained the first four commandments, referring to our duties toward God; and the second table comprising our duties to man. The fourth commandment is a fitting transition to the second table, for it is closely joined with our duties to man, as fitting us for them, as giving the opportunity to teach them. The fifth commandment is also a fitting

1. And God spake<sup>1</sup> all these words, saying,<sup>2</sup>

2. I *am* the LORD thy God, which have brought thee out of the land of Egypt, out<sup>3</sup> of the house of bondage.

3. Thou<sup>4</sup> shalt have no other gods before me.

4. Thou<sup>5</sup> shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or

<sup>1</sup> Deut. 5 : 22. <sup>2</sup> Lev. 26 : 1, 13. Deut. 5 : 6. Ps. 81 : 10. <sup>3</sup> Chap. 13 : 3. <sup>4</sup> Deut. 5 : 7 ; 6 : 14. <sup>5</sup> Kings 17 : 35. Jer. 25 : 6. <sup>6</sup> Lev. 26 : 1. Deut. 4 : 16.

commencement for the new table, for obedience to parents is closely connected with obedience to God, and with our duties to all men.

### EXPLANATORY.

1. And God spake all these words. He spoke them in a loud voice like thunder, from the mount to all the people. These commandments are also written in the nature of man; but he could never have discovered them, had not God first spoken them, nor would they have had sufficient authority.

2. God now lays down the threefold foundation of the obligation to keep this law. (1) I am the Lord; Jehovah. He who commands is the LORD, Jehovah, the Self-existent, the Creator, the absolute Author, and therefore Governor, of all persons and things. This is the primary rock on which all authority on his part and all obligation on ours rest. It is, moreover, not limited in its range, but co-extensive with the universe of responsible being. It is therefore the fitting term to stand at the head of a code of law. (2) He is thy God. Here "thy" is the characteristic word. The possessive word "thy" points to the covenant between God and his people. When taken in the utmost depth of its meaning it involves two things: *first*, that God has chosen them to be his people; and, *second*, that he has sent his Spirit into their hearts, in consequence of which they have taken him to be their God. This is the sole ground of human ability to keep the commandments. (3) He is the Redeemer. He has brought his people *out of the land of Egypt, out of the house of bondage*. This in the manner of Scripture and of Providence is the earnest and guaranty of their deliverance from all other and greater kinds of bondage. The present is the type of a grander future. But the redemption from Egypt is the immediate benefit before the minds of this people.—*Murphy*. The commandments are not sanctioned by outward penalties, as if for slaves, but are addressed at once to the conscience, as for free men. The well-being of the nation called for the infliction of penalties, and therefore statutes were passed to punish offenders. But these penal statutes were not to be the ground of obedience for the true Israelite according to the covenant. He was to know Jehovah as his Redeemer, and was to obey him as such (*cf.* Rom. 13 : 5). — *Cook*.

#### I. THE FIRST COMMANDMENT.

3. Thou. Singular: each individual must obey for himself. No other gods before me. This is against polytheism of all kinds. *Before me*, in addition to me. I am the one only God. Note: 1. Everybody must have some God. We all have what Carlyle calls hero-worship: we must look up to some one greater and better than we. 2. The test as to who or what is our God is the *supreme affection and choice of our souls*. This is the Ithuriel's spear of our moral natures. Whatever we love most, and choose as first, is our God. It may be ourselves, or money, or pleasure, or honor, or it may be our heavenly Father. This is the foundation of all true religion and morality.

#### II. THE SECOND COMMANDMENT.

4. The *second word* shows the *manner* in which the Lord will be served. As Calvin remarks, "it condemns all fictitious worship which men have invented," and not according to the word of God.—*Edersheim*. Not any graven (carved) image. All kinds of images are intended. They are called *carved*, because images of wood and stone were produced by sculpture, and molten images were finished by cutting and graving. Any likeness. The prohibition of image-worship is here expanded so as to embrace all particulars, and render ignorance of the divine intention impossible. The details are given at greater length in Deut. 4 : 16-19. Heaven . . . earth . . . water. The prohibition extends not only to the whole material creation, but to the spiritual universe as well; for not only the heavens, but each remarkable spot of the earth, and the streams and the oceans, was supposed by many to be the abode of some deity. *Murphy*, referring to Wilkinson as authority: "The Egyptians had images of celestial, terrestrial, and aquatic objects of

that *is* in the earth beneath, or that *is* in the water under the earth :

5. Thou<sup>1</sup> shalt not bow down thyself to them, nor serve them : for I the

LORD thy God *am* a<sup>2</sup> jealous<sup>3</sup> God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me ;

<sup>1</sup> Chap. 23 : 24. Josh. 23 : 7. Isa. 44 : 15, 19. <sup>2</sup> Deut. 4 : 24 : 6 : 15. Josh. 24 : 19. <sup>3</sup> Lev. 20 : 5. Num. 14 : 18, 33. Job 5 : 4. Ps. 79 : 8.

worship." So had many other nations. — *Johnson*. Under the earth. It is important to notice that "under" here means "lower in level," lest the Scriptures be accused of propounding the theory that the interior of our sphere is filled with water. — *Murphy*.

5. Thou shalt not bow down thyself to them. The second commandment forbids, (1) The worshipping of the true God in a false manner. (2) It requires me to render to the true God that *kind of worship* which is suited to his spiritual nature and *unlimited* perfections ; that he alone knows what kind of worship is proper, and that he alone can prescribe it. (3) It is impossible, absurd, and wicked to make any outward, visible representation of that God who fills immensity with a *spiritual*, invisible presence and energy. (4) This command does not forbid the use of sculpture or painting for other purposes, as some have absurdly imagined. (5) I am not allowed to frame, even in my mind, any image or conception of God as possessing form, but when I attempt to worship him must fix my thoughts upon him simply as a Being possessing the sublime and incomprehensible attributes ascribed to the Bible. — *Boyd on the Shorter Catechism*. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word. — *Shorter Catechism*.

#### THE REASON FOR THESE TWO COMMANDMENTS.

A reason or penalty is attached to these commands, as to all on the first table of the law, because sins against God and our spiritual nature do not *appear* to men so soon, or so clearly as do sins against our body or our neighbor. So that God must declare the penalty, in order that men may realize it. — *P*. I am a jealous God ; i. e., not willing that any other should be regarded as his equal, or take his place in the affections and worship of his people. Visiting the iniquity of fathers upon the children. The visitation here spoken of can hardly be any other than that which we are accustomed to witness in the common experience of life (Exod. 34 : 7. Jer. 32 : 18). Sons and remote descendants inherit the consequences of their fathers' sins, in disease, poverty, captivity, with all the influences of bad example and evil communications. But such suffering must always be free from the sting of conscience : it is not like the visitation for sin on the individual by whom the sin has been committed. — *S. Clarke*. The history of the world shows that the ungodliness of the fathers is, as a rule of fallen nature, followed by the sons. Only grace interrupts the succession of sin. — *Murphy*. A recent writer points out that the word used in the original Hebrew is not *chatah*, the sin of man against man ; but *avon*, sin against Jehovah in the form of idolatry. We are cautioned against the idea that the punishments of a father's *personal iniquities* are laid on his children, by the precise language of Deut. 29 : 16. — *Biblical Things not generally known*. The law of nature does not except from its operation even the innocent children of guilty parents ; else it would cease to be a law, and would become a miracle. Even innocent children involved in the punishment of others have the consolation of knowing that their struggles, if bravely made, will be the means of developing their higher and finer powers, that "all things work together for good to those who love God," that eternity will bring to those who persevere an infinite compensation for all suffering and a peerless reward for all endeavor. — *Johnson*. Unto the third and fourth generations. This is a timely guard against a common error to which men have been prone in all ages, namely, that the opinions and customs of their forefathers, even though they be wrong, are an excuse or justification for the sons walking in the same errors of judgment and conduct. The fathers will have to account for their own iniquity not only as men, but as fathers setting a bad example to their households. But the sons, who, on arriving at the exercise of a natural judgment, walk in the same iniquity, will be treated as responsible beings, and visited for the iniquity which they have made their own. — *Murphy*. Of them that hate me. All who do not love God are included in these terms. Many impenitent persons deny that they hate God ; but they admit that they hate the infinite holiness and justice which the Scriptures ascribe to him. When the natural heart thinks that it is not at enmity with God, it probably contemplates only a few of the divine attributes, such as the omnipotence of the Creator, or a picture of its own fancy, quite diverse from the revealed original. — *Johnson*.

6. And<sup>1</sup> showing mercy unto thousands of them that love me, and keep my commandments.

7. Thou<sup>2</sup> shalt not take the name of the LORD thy God in vain ; for the

LORD<sup>3</sup> will not hold him guiltless that taketh his name in vain.

8. Remember<sup>4</sup> the sabbath day, to keep it holy.

<sup>1</sup> Deut. 7 : 9. Ps. 89 : 34. <sup>2</sup> Lev. 19 : 12. Ps. 15 : 4. Matt. 5 : 33. <sup>3</sup> Mic. 6 : 11. <sup>4</sup> Chap. 31 : 13, 14. Lev. 19 : 3, 30 ; 26 : 2.

6. **Showing mercy.** *Mercy means favor to the guilty.* And, since our race is all involved in guilt, every favor which we receive is also a mercy. Unto thousands (unto the thousandth generation). Judgment is God's strange work, while mercy is his delight. Therefore we have here the forceful antithesis, — the visiting of the iniquities of fathers upon children to the third and fourth generation, but the showing of mercy unto thousands of generations of them that love and obey. So richly does the loving God reward his dutiful and trustful children. So much more grateful to his heart it is to bless, even to the thousandth generation, than to visit iniquity, even so far as to the third and fourth. — *Cowles.* Of them that love me, is delightfully suggestive of the great truth that the essence of all acceptable worship is love. God looks complacently on his human children when they delight in his glory, love his character, rejoice in his blessedness, and make it the best joy of their souls to please him by doing all his will. — *Cowles.* And keep my commandments. The natural result of loving God.

### III. THE THIRD COMMANDMENT.

The first commandment tells us how we should *feel* toward God ; the second, how we should *act* toward him ; and the third, how we should *speak* of him.

7. **Not take the name of the Lord in vain ;** i.e., lightly, carelessly, thoughtlessly. This forbids : (1) Being false to judicial oaths ; promising in the name of God, and not fulfilling the promise. It does not forbid a judicial oath, which is of a very different nature from profane swearing, or taking God's name in vain ; though even of such oaths Cole-ridge says, "The more swearing, the more lying." (2) It forbids all careless, trifling use of God's name. Men excuse themselves for swearing, by saying that they did not mean any thing ; but that is the very sin forbidden here. (3) It forbids all irreverent use of the Bible, hymns, sacred things ; all joking and punning upon them, or connecting funny stories with them. (4) It forbids all irreverence, thoughtless laughing and talking in the house of God. (5) It forbids all empty forms of religion, without its spirit. (6) It forbids all that large class of by-words which may be called *substitutionary oaths*. They are the Devil's drill-ground for profanity, and recruiting-office for the army of profane swearers. (7) All mean, narrow, grudging doing for God's cause is profanity *lived*. The Lord will not hold him guiltless. God will certainly punish this sin. He will punish it hereafter. He punishes it often in this world. (1) It is a social vice, and is the companion of other sins that are sure to be punished here. He who swears will usually lie and steal. (2) It is a vulgar, degrading, ungentlemanly vice. (3) It destroys faith in religious things and their power. Men always lose faith in that which they take lightly on their tongues. This is the deadly nature of profanity. Because to take God's name in vain is to raise up an army of doubts. Oaths are like the dragon's-teeth sown by Cadmus of old : from them spring a harvest of armed giants of doubt and unbelief. There is no possible way in which you can make God seem a myth, an unreality, and destroy his power over men, more easily than by taking his name lightly on the lips. (4) "Profanity is the tribute which the servants of Satan pay to their master in token of their allegiance, as the tenants of a Scotch landholder pay him a pepper-corn annually in token of submission." (5) Profanity is the most useless and ill-paid sin. For all other sins Satan baits his hook with some pleasure or reward, but he catches the profane swearer with the bare hook.

### IV. THE FOURTH COMMANDMENT.

8. **Remember.** This word is evidence that the sabbath was not a new institution. It is as old as the race. This law is written : (1) in the Decalogue ; (2) in the nature of man. Some say the Jewish sabbath is abrogated. The Jewish peculiarities are fulfilled as their other ceremonial law. But this command is not abrogated. It represents God as a foolish being, to say that he has annulled it from the Decalogue, but continues it in the nature of man. The power of its obligation is that God commands us to keep the sabbath. Sabbath. The original word means *rest after labor*. The sabbath day is therefore literally *the rest day*. To keep it holy. This points to something more than mere rest : the day should be set

9. Six<sup>1</sup> days shalt thou labor, and do all thy work :

10. But the <sup>2</sup>seventh day *is* the sabbath of the LORD thy God : *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy

cattle, nor<sup>3</sup> thy stranger that is within thy gates ;

11. For<sup>4</sup> in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the sabbath day, and hallowed it.

<sup>1</sup> Chap. 23 : 12. Ezek. 20 : 12. Luke 13 : 14. <sup>2</sup> Gen. 2 : 2, 3. Chap. 16 : 26. <sup>3</sup> Neh. 13 : 16-19. <sup>4</sup> Gen. 2 : 2.

apart to special religious privileges and duties. The commandment was not intended, however, to repress the natural feelings of the heart and exercises of the mind, in so far as these are consistent with the general requirement of rest and worship. Its very holiness should make it cheerful ; for religion is happiness. The remembrance of a creation completed, and of a Saviour triumphant over the grave, and triumphant for us, should occasion only the most jubilant thoughts. Parents should endeavor to make this day one of sacred and decorous joy in their own use of it and in the estimation of their children. — *Johnson*. The sabbath is more restful for being kept religiously.

9. Six days shalt thou labor. The obligation to labor in some honorable calling is as great as the obligation to rest on the sabbath day. — *Johnson*. Do all thy work. Do not let it encroach upon the sabbath. Prepare for the rest beforehand.

10. But the seventh day. We as really keep the seventh day, in our Sunday, as did the Jews, only we begin to count from another day. Sunday is every seventh day, and fulfils this command. The sabbath of the Lord. The rest-day devoted to God. Only a religious sabbath, which belongs to God, can be retained among men as a day of rest. If men can sport on the sabbath, they will soon be made to work. The only barrier that can keep the world out of the sabbath, that can preserve it to the working-people as a day of rest, is God's command to keep it sacred to him. "When Sunday becomes a day of pleasure, it ceases to be a day of rest." Thou shalt not do any work. The work that belongs to every-day life. It was always intended that these words should be interpreted in the exercise of good sense, as permitting works of necessity and mercy. For the proof, see Mark 2 : 27. Luke 13 : 10-17. Even the over-scrupulous Pharisees interpreted them as permitting works of necessity (Luke 13 : 15) : it was only works of mercy that they condemned. — *Johnson*. Nor thy son, nor thy servant. There shall be no form of rest or refreshment which will require others to work for you. All pleasuring which keeps others from rest, all riding, excursions, in horse-cars or steamboats, great dinners, open libraries, are absolutely forbidden ; because they compel others to work, when God commands them to rest, and us to let them rest. It is mean to climb to our pleasures over the losses and injury of others. Nor thy cattle. This forbids Sunday riding. That kind of sabbath refreshment and rest and comfort which can be taken without making others work will generally be safe. Nor thy stranger that is within thy gates. Those who come to live in your village or city. Gates are those of the town ; not the doors of the house, or yard. If heathen come to live in your cities, they must conform to the sabbath laws ; for, if strangers can do business on the sabbath, they will soon lead others to do it. The way this was to be enforced was shown by Nehemiah 1,000 years later.

#### THE REASON FOR THIS COMMAND.

In six days. Not in six periods of 24 hours ; for during the first three, when the sun was not made, there were no such 24-hour days. But divine days (doubtless long periods), beginning from the darkness, going on with the dawn or beginning, to their full maturity. Rested the seventh day. Not from fatigue ; but he finished the material world. Scientists say that nothing has been created since the advent of man. And we are now in God's seventh day, in which he is caring for the moral and religious nature of man, doing for us exactly what he would have us do : use one day in bodily rest, for the training of the soul in that holy life in which only the spirit of man can find rest. Blessed the sabbath day. Made it a blessing to man. It is a blessing : (1) Because man needs the rest for his whole system. More is accomplished in six days than can be in seven days of work. (2) Because man needs it to care for his spiritual nature, for religion, and preparing for immortal life. (3) Because man needs it as a day for moral training and instruction ; a day for teaching men about their duties, for looking at life from a moral standpoint. (4) It is of great value as a means of improving the mind. The study of the highest themes, the social discussion of them in the sabbath school, the instruction from the pulpit, the expression of



religious truth in the prayer-meeting, give an ordinary person more mental training in the course of his life than all his school-days give. (5) So long as the best welfare of the individual and of the nation depends chiefly on their mental and moral state, so long will the sabbath be one of God's choicest blessings to man, and the command contained within it a heavenly privilege and blessing.

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LESSON X. — SEPTEMBER 4.

THE COMMANDMENTS. — EXOD. 20 : 12-21.

TIME. — May, B. C. 1491 (or 1300); 50 days after leaving Egypt.

PLACE. — Mount Sinai in Southern Arabia.

CONNECTION.

Last sabbath we considered *our duties to God*, which are the foundation of all true morality, our duties *to our fellow-men*. Unless one loves God, he will not love man; unless he acts right toward God, he will not act right toward men. The *fifth* commandment is a fitting transition from our duties toward God to our duties to men; for, through all the earliest developments of the infant and youthful mind, the parent is to the child in the place of God. The same qualities of character, the same obedience, respect, and deference, which God requires toward himself, are to be first implanted and developed in the mind toward the human parent. Failing of their due development in this antecedent relation, they are almost certain never to be developed toward God: a fatal defect in character is fastened upon the child; a cast of mind is determined which but too surely ends in hopeless ruin. — *Cowles*. The fifth commandment lays the foundation for the sanctification of the whole social life. — *Oehler*.

12. ¶ Honor <sup>1</sup>thy father and thy | upon the land which the LORD thy  
mother: that thy days may be long | God giveth thee.

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<sup>1</sup> Chap. 23 : 26. Lev. 19 : 3. Deut. 5 : 16. Matt. 15 : 4. Eph. 6 : 2.

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EXPLANATORY.

THE FIFTH COMMANDMENT.

12. **Honor.** In the heart and in the life. The word expresses far more than *obey*. The duties of a child to its parents should all spring from a feeling of profound reverence and affection, such as leads not merely to cold and formal obedience, but to every possible manifestation of love and zeal. The right of the father to command, and the obligation of the son to obey, may cease when the latter has attained the station, and assumed for himself the cares and responsibilities, of manhood; but his obligation to honor the earthly authors of his existence and guardians of his childhood must continue while he lives. Considered in every possible light, the word of the text is most happily chosen. **Thy father and thy mother.** "The father and mother are distinctly specified, to indicate that they are equal in authority, and, therefore, equally entitled to that honor which the mother will attract by her love, and the father will enforce by his power." — *Murphy*. By father and mother we are not to understand merely the authors and preservers of our bodily life, but also the founders, protectors, and promoters of our spiritual life, such as prophets (ministers) and teachers, to whom sometimes the name of fathers is given (2 Kings 2 : 12; 13 : 14); also the guardians of our bodily and spiritual life, the powers ordained of God, to whom the names of father and mother may justly be applied (Gen. 45 : 8. Judg. 5 : 7), since all government has grown out of the relation of father and child. — *Keil*. This commandment requires us to honor: (1) our parents, (2) the aged, (3) teachers, (4) those in authority. To honor parents is: (1) *to love*; (2) to obey; (3) to treat with gentle respect; (4) to care for in their age and infirmity. **That thy days may be long.** There is a double promise here. So long as the nation rejoiced in the possession of obedient children, it was assured of a long life or existence in the land of Canaan; but there is also included the promise of a long life, i.e., a great age to individuals. — *Keil*. General pros-

13. Thou <sup>1</sup> shalt not kill.14. Thou <sup>2</sup> shalt not commit adultery.<sup>1</sup> Deut. 5 : 17. Matt. 5 : 21. Rom. 13 : 9. <sup>2</sup> Matt. 5 : 27.

perity (happiness and blessing) is involved and implied in long life. — *Cowles*. Every nation that has a history bears witness to the same truth. Rome owed her strength, as well as the permanence of her influence after she had politically perished, to the steady maintenance of the *patria potestas*. China has mainly owed her long duration to the simple way in which she has uniformly acknowledged the authority of fathers. The divine words were addressed emphatically to Israel ; but they set forth a universal principle of national life. St. Paul calls this commandment "the first commandment with promise" (Eph. 6 : 2) ; the promise is fulfilled in God's government of the whole world. — *S. Clarke*. Disobedience to parents quickly leads to disobedience to the laws of God and of country, which, more than all other things, shortens the life, and destroys its prosperity. It was stated at a meeting of the American Prison Discipline Association, as the result of inquiries into the history of criminals in the prisons of the United States, that in almost all cases their course of ruin began with disobedience to parents. And there is scarcely a sin that receives its retribution with more certainty than that of failing to honor father and mother. — *P*.

## THE SIXTH COMMANDMENT.

13. Thou shalt not kill. The general duty enforced by this command is the sacredness of human life. (1) To every man worthy of living, there are some things worth more than life. It is better to die than to do wrong ; it is better to die than not to do our duty in saving others. Hence martyrs and moral heroes do not break this command. (2) Neither does legal punishment of murderers break it, for their death saves many innocent lives. *This command FORBIDS* : (1) Murder. (2) Whatever is injurious to our lives, as gluttony, intemperance, dissipation, unhealthy fashions, badly-ventilated rooms, and uncleanness. (3) Whatever injures the lives of others, as selling intoxicating liquors and adulterated food, over-working those in our employ. A great English authority declares that all deaths over 17 in 1,000 are preventible, and all over that is murder, caused by carelessness in spreading disease, by bad drains, by poor ventilation, and many other causes. (4) Anger and hate are forbidden ; see Matt. 5 : 21-25, as the spirit which causes murder. — *P*. Jesus gave the law its true spiritual interpretation, showing that God regards not merely the external deed, but the hidden motive, and that there may be germinal sin, such as does not come forth into action, but which, nevertheless, really exists. It is therefore a violation of this commandment to cherish those malevolent dispositions which in their active expression become violence and murder. The same view is inculcated in 1 John 3 : 15. The teacher should distinguish, however, between *cherishing* a wrong feeling, while repressing its outward expression through motives of expediency ; and the mere *existence* of the feeling in the soul, while the better nature protests and struggles against it, and, out of lofty religious motives, enchains it from manifestation in criminal deeds. The first is a state of condemnation ; the second may be a condition of heroic virtue ; see Rom. 7. 1 Cor. 9 : 27. — *Johnson*.

## THE SEVENTH COMMANDMENT.

14. This commandment is the wall around the family, the city of true love, with its homes, its children, its heavenly life of love, — the earthly Bethel whence Jacob's ladder rises to heaven, the type of the city of God. This wall defends this home against the demons of selfishness, the dragons of sensual love and divorce, the storms of vile literature, the armies of evil thoughts and bad companions. This commandment is also a wall not for defence, but to keep men from entering another city, the city of *False Pleasure*. In its centre is the city of Destruction, from which Bunyan's pilgrim fled. It is a burning whirlwind of flame, filled with diseases, remorse, and death. This vortex of fiery evils is hidden from the sight of those without by being surrounded with palaces of sensual delight, magnificent temples of lust, brilliant saloons of intoxicating drinks, conversation-halls of lewd stories, libraries of obscene literature, debasing theatres, obscene pictures. And the flames within so light up these pleasure-palaces that they seem often like the heavenly towers and golden spires of true joy, and many are attracted by them to their ruin. It is against these *avenues and enticements*, which lead to the awful hell unseen, within, that teachers need most to warn their scholars by means of this commandment. And they should note specially that most sinful and dangerous pleasures have two sides, — one for *argument*, the other for *practice*. They are like the dome of St. Peter's on festival-days, — brilliantly lighted toward the city of Rome, but all darkness toward the country

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| <p>15. Thou<sup>1</sup> shalt not steal.</p> <p>16. Thou<sup>2</sup> shalt not bear false witness against thy neighbor.</p> | <p>17. Thou<sup>3</sup> shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant,</p> |
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<sup>1</sup> Lev. 19 : 11. Matt. 19 : 18. Rom. 13 : 9. <sup>2</sup> Deut. 5 : 20. Matt. 19 : 18. <sup>3</sup> Luke 12 : 25. Acts 20 : 33. Rom. 7 : 7. Eph. 5 : 3, 5.

without. The argument for dancing is usually, What is the harm in moving the feet to music? Of course there is none. But the usual *practice* of dancing makes it an open door to ruin. The argument for billiards is, What more harm in them than in croquet? None. But the usual *practice* is with gambling and drinking; and so through the list. We are forbidden, then, by this command, all the things which tend to the evil forbidden: (1) All evil, sensual thoughts. (2) Theatres, which arouse sensual feelings, and bring into low company. (3) Dancing, except under this simple rule, that no liberties with the person should be allowed in dancing, which are not perfectly proper in general company in the presence of parents. No one is safe that allows for a moment any thing more. (4) Looking at obscene pictures, which are exposed for sale at most news-stands. (5) *Bad, low reading.* Read what Dr. Holland says: "Of boys' books there are many that never could have been written by men of conscience; and there are periodicals, prepared exclusively for boys, which it is a shame to write, a sin to publish and sell, and a curse to read. Comparatively few of our people know what base, criminal, dirty things are prepared by tens of thousands for American boys, and scattered and sold all over the land. They are passed from hand to hand, and are either openly or covertly read by hundreds of thousands of American boys, who, in future disorderly behavior and crime, will certainly profit by the lessons which they teach." (6) Lewd stories and jokes. (7) The making, printing, selling, any of these debasing things. (8) Patronizing booksellers and news-stands where they are sold. — *P.*

#### THE EIGHTH COMMANDMENT.

15. Plato illustrates what is a truly honest man by the story of Gyges' ring, which made the wearer invisible. He that would be honest when he could be dishonest without being found out, was a truly honest man. — This commandment is broken (1) by taking what does not belong to us; (2) by taking advantage of others' ignorance, to defraud them; (3) by false returns to the assessors of taxes, by trying to escape custom-house duties; (4) by putting false labels and false measures to goods made and sold; (5) by giving too small wages to those we employ; (6) by not earning the wages we receive and as we agree; (7) by beating down those that sell, so as not to give a fair profit on the goods we buy; (8) by gambling, raffling at fairs, taking shares in lotteries; (9) by all business which injures the life and property of others, as selling intoxicating liquors, obscene picture-papers, &c., or renting buildings for their sale; (10) obtaining the advantages of libraries, churches, papers, without doing our part toward their support. Note, 1. No one can afford to be dishonest. It never pays in the end. 2. Be careful of the beginnings of dishonesty, — the smallest taint. 3. Restore what we may have gained dishonestly. There is no true repentance of this sin without restitution, where it is possible. 4. A pure conscience is worth more than all the world. A man was once asked why he was so very particular to give good measure, — over-good, — and he replied, "God has given me but one journey through this world; and, when I am gone, I cannot return to correct mistakes."

#### THE NINTH COMMANDMENT.

16. False witness against thy neighbor. The worst form of lying, and including all other forms. *Truth* implies two things. 1. Veracity, i.e., speaking and living according to our convictions and belief. 2. *Reality*, the convictions being according to the actual facts. The truthful man not only speaks what he believes, but seeks with all his heart to believe only what is true. This commandment is broken (1) by slanderers, and by those who listen to their slanders. These speak evil of their neighbors when they do not *know* that the evil is true, and also when it is not necessary that the evil be told. (2) By those who insinuate evil against others. (3) Hypocrites, who try to appear what they are not, like the veiled prophet of Khorassan in Lalla Rookh. (4) Those who act lies, put lying labels on their goods; put the best things on the top of the basket or barrel. (5) Those who are careless about speaking the truth. (6) Gossippers, who retail scandal, who report only the bad, and not the good, about persons. It has been said, that if every person had a trumpet like the one in Hood's "Tale of a Trumpet," by which people heard not the words, but the thoughts, of others, there would be few friends left in the world. (7) Those who misrepresent other people, churches, sects, or parties, whether intentionally or carelessly, not

nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

18. ¶ And all<sup>1</sup> the people saw<sup>2</sup> the thunderings, and the lightnings, and the noise of the trumpet, and the mountain<sup>3</sup> smoking: and when the people saw *it*, they removed, and stood afar off.

19. And they said unto Moses,<sup>4</sup>

Speak thou with us, and we will hear :<sup>5</sup> but let not God speak with us, lest we die.

20. And Moses said unto the people,<sup>6</sup> Fear not: for<sup>7</sup> God is come to prove you, and that his fear<sup>8</sup> may be before your faces, that ye sin not.

21. And the people stood afar off, and Moses drew near unto the<sup>9</sup> thick darkness where God *was*.

<sup>1</sup> Heb. 12 : 18. <sup>2</sup> Rev. 1 : 10, 12. <sup>3</sup> Chap. 19 : 18. <sup>4</sup> Deut. 5 : 27 ; 18 : 16. Gal. 3 : 19, 20. Heb. 12 : 19. <sup>5</sup> Deut. 5 : 25. <sup>6</sup> Isa. 41 : 10, 13. <sup>7</sup> Gen. 22 : 1. Deut. 13 : 3. <sup>8</sup> Deut. 4 : 10. Prov. 3 : 7. <sup>9</sup> Deut. 5 : 5. 1 Kings 8 : 12.

having taken all the pains possible to learn the truth. (8) Those who hold half truths, about men, or God, or religion, and pass them off as the whole. (9) Those who impute false and unworthy motives to others. (10) Those who put false names to things; bad names on good things, or good names on bad things: as calling strict Christians puritanical; uprightness, stiffness; virtue, prudishness: or, calling dishonesties, business transactions; slanders, the blunt telling the truth; impoliteness, open-heartedness; carousing, pleasure.

#### THE TENTH COMMANDMENT.

17. **Thou shalt not covet.** The commandments begin with the heart, and end with the heart. Both strike at the very fountains and sources of sin. (1) Covetousness is not a mere desire for more; for that desire, in some form, is ever appealed to in the Bible, and is the root of all civilization and progress. (2) Covetousness is the over-strong desire for more, uncontrolled by reason, or conscience, or the word of God,—a desire that is willing to gain for itself (1) at the expense of others, (2) at the expense of higher and better things. It is not coveting to desire a house; but to desire it so as to deprive our neighbor of it, or to gain it by wrong-doing, or neglect of duty. All true gains, all true increase, are such as benefit both parties, and the community in general. Covetousness is a root of all evil: crimes, selfishness, oppressions, wrongs of all kinds, grow from this root. Either it must be cured, or our country is ruined. How may covetousness be cured? 1. By cultivating true Christian contentment. Content with food and raiment,—the useful and blessed things of life, without its pride; content, because our hearts are full of the grace of God. 2. By the true gospel coveting of the best gifts,—to be good, to be useful, to make the world happier and better,—a serener peace, a deeper experience, a larger usefulness. 3. By love to man as the rule of life,—the desire to help, to give, to aid all men as our brothers. 4. By a new consecration to God and the Saviour who has died for us. No one can be covetous when standing near the cross.

18. **Thunderings, lightnings.** The scene on the mount, described in our last lesson. The law was given amid such awful surroundings to impress upon the people the terrors of disobeying such a law of such a God. These things helped write the law on their hearts.

19. **God speak.** These words that *God* spoke are worthy of his speaking, and have never been improved upon. **Speak thou with us.** The expression of the human need of a mediator. **Lest we die.** They felt so much, that they were powerless, frail, and alienated by sin from a holy God, that they were afraid they would be consumed by this great fire. — *Keil*.

20. **Fear not.** Moses, first of all, took away the false fear of death. — *Keil*. God is come to prove you. To put you to a test as to your obedience; and, by proving them, to make them obedient. God is continually testing and proving us in life, even by the things we often fear. **That ye sin not.** God's great desire for men is to deliver them from sin; and to be saved from sin should be our great desire.

21. **Moses drew near.** He went up into that terrible mountain to receive from God the Ten Commandments on the tables of stone, and the further commands and regulations God had to give to the people.

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LESSON XI. — SEPTEMBER 11.

IDOLATRY PUNISHED. — EXOD. 32 : 26-35.

**TIME.** — During the first half of July, B. C. 1491 (or B. C. 1300). At the close of Moses' 40 days in the mount with God.

**PLACE.** — Mount Sinai, and the valley before it.

CONNECTION.

After the promulgation of the Ten Commandments, Moses and Aaron went up near the cloud and darkness which rested upon the mountain (Exod. 19 : 24; 20 : 21), where they received further communications. These the great lawgiver rehearsed to the people (Exod. 24 : 3), who heartily promised to obey: he then wrote them, together with the Ten Commandments, in a book called the Book of the Covenant. On the following morning he erected an altar and twelve memorial pillars, one for each tribe, at the foot of the mountain, probably just within the barriers: there, with the assistance of young men whom he selected for the purpose, he offered sacrifices for the assembled people. It was customary in antiquity to seal a covenant with a meal of which both parties partook; and, as the Israelites had now entered into covenant with Jehovah, they were invited to partake with him of the covenant feast, through their representatives Moses, Aaron, and Nadab and Abihu, the sons of Aaron, and seventy of their most distinguished elders (Exod. 24 : 9, 11). For this purpose it was necessary that the representatives should repair to the special abode of God, the sanctuary of the mountain which he had chosen, where he himself spread the board and received them as his guests. At its close Aaron and Hur were appointed temporary governors of the nation: the guests were forbidden to advance farther, and probably soon returned to the camp, while Moses ascended to the higher peaks of the mountain. Joshua accompanied him but a little way (Exod. 24 : 2, 13), and he was left alone. For six days he tarried (Exod. 24 : 15-17), and on the seventh he was called to a position still more lofty and mysterious (Exod. 24 : 16), where he remained 40 days and 40 nights (Exod. 24 : 18). During this time he was receiving instructions concerning his future duties, and specially concerning the erection of the Tabernacle, the appointment of the Aaronic priesthood, and the services of the sanctuary (Exod. chaps. 25-31). In conclusion he received from God two tables of stone containing the Ten Commandments engraved by the hand of God (Exod. 31 : 18). — *Johnson*. While God was instructing Moses in the ordinances of divine worship, the people had already relapsed into idolatry. We must remember, that, as Egypt had been the scene of the people's childhood, their sojourn in the wilderness was their spiritual youth, — the age of sensuous impressions and of unstable resolutions. The great works done for them were soon forgotten, while each present difficulty seemed insupportable. As the weeks passed by without the return of Moses, they began to think they had lost both their leader and their new-found God. They recalled the visible objects of worship to which they had been used in Egypt, and they asked Aaron to make them gods to go before them. Weakly yielding to their demand, and perhaps hoping that they would not make the costly sacrifice, Aaron asked for their golden ear-rings, from which he made a "molten calf," the symbol of the Egyptian Apis. This he exhibited to the people as the image of the God who had brought them out of Egypt, and he built an altar before the idol. But yet it was in the name of Jehovah that he proclaimed a festival for the morrow, which the people celebrated with a banquet, followed by songs and lascivious dances. This was on the last of the 40 days; and God sent Moses down from the mount, telling him of Israel's sin, and declaring his purpose to destroy them, and to make of him a new nation. With self-denying importunity, Moses pleaded for the people. As Moses reached the plain, carrying in his hands the two tables of stone, on which God's own finger had written the Ten Commandments, the disgraceful scene burst upon him; and in righteous anger he dashed the tables out of his hands, and broke

26. Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27. And he said unto them, Thus saith the LORD God of Israel, Put

every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay<sup>1</sup> every man his brother, and every man his companion, and every man his neighbor.

28. And the children of Levi did

<sup>1</sup> Num. 25 : 5. Deut. 33 : 9.

them in pieces at the foot of the mount ; giving at once a terrible significance for all future time to the phrase, a *broken law*, and a sign of man's inability to keep the law given on Sinai. For both Moses and the people, though in different ways, were showing by their acts that the first use to which man puts God's law is to break it. Both tables were broken, for idolatry had been followed by licentiousness. He next destroyed the calf by fire and pounding, strewed its dust upon the stream from which the people drank. Then he executed a terrible example on the people. — *William Smith*.

### EXPLANATORY.

26. Moses stood in the gate of the camp. The camp is supposed to have been protected by a rampart after the attack of the Amalekites (chap. 17 : 8-13). — *J. F. and B.* Some place, probably about the outskirts of the camp, answering in a rude way to the gate of a city, where courts of judgment were wont to sit, hear causes, and give sentence. — *Bush*. Who is on the Lord's side? i. e., who will take God's part, and plead his cause against idolatry? *Let him come unto me*. The zeal and courage of Moses was astonishing, considering he opposed himself to an intoxicated mob. One man with God was able to overawe them all. — *Sunday-school Teacher*. The idolaters had set up the golden calf for their standard, and now Moses set up his in opposition to them. There are two great interests on foot in the world, with the one or the other of which all men are siding. The interest of sin and wickedness is the Devil's interest, and all wicked people side with it ; the interest of truth and holiness is God's interest, with which all godly people side ; and it is a case that will not admit a neutrality. It concerns us all to inquire whether we are on the Lord's side, or not. Those who are on his side are comparatively but few, and sometimes seem fewer than really they are. God sometimes calls out those that are on his side to appear for him as witnesses, as soldiers, as intercessors. — *Matthew Henry*. All the sons of Levi ; i. e., the most of that tribe, as that universal particle is oft understood ; for some of them were destroyed as guilty. — *Poole*. The sons of Levi, moved, among other considerations, by a clearer insight and a deeper feeling of what is right, and it may be by their relationship to Moses, range themselves by his side. — *Murphy*.

27. Thus saith the Lord God of Israel . . . Slay every man his brother, &c. The sickly sentimentality which fits up handsome cells for prisoners, feeds them bountifully, and lets them off easily, was not known under the theocracy. God made short and quick work with rebellion and mutiny. — *Samuel I. Curtiss, D.D.* We must remember that God was the accepted king of the people, and that disobedience to his law was at the same time treason to his authority. These idolaters, therefore, were guilty of that which corresponds to mutiny on board a ship, or in an army ; and every one knows that in all such cases severity in the outset is the truest clemency in the end. — *Taylor*. Every man his brother, his companion, his neighbor. Without regard to relationship, they were to slay every one who stood out in rebellion. — *Murphy*.

28. There fell of the people about three thousand men. The spirit of the narrative forbids us to conceive that the act of the Levites was any thing like an indiscriminate massacre. An amnesty had first been offered to all in the words, "Who is on the Lord's side?" — *Cook*. Doubtless they were the turbulent and rebellious. — *Murphy*. It is probable they slew only those whom they knew to be the ringleaders to others in this mischief. — *Poole*. There stood before him a number of men, fresh from their orgies, in a state of licentious attire, whom even Moses' appearance and words had not yet sobered into quietness, shame, and repentance. These, as we understand it, still thronged the open roadway of the camp, which so lately had resounded with their voices ; these were the 3,000 which fell on that day, while the vast multitude had retired to the quietness of their tents in tardy repentance and fear. — *Edersheim*.

according to the word of Moses : and there fell of the people that day about three thousand men.

29. For<sup>1</sup> Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother ; that he may bestow upon you a blessing this day.

30. ¶ And it came to pass on the

morrow, that Moses said unto the people, Ye<sup>2</sup> have sinned a great sin : and now I will go up unto the LORD ; peradventure I shall make<sup>3</sup> an atonement for your sin.

31. And Moses returned<sup>4</sup> unto the LORD, and said, Oh, this people have sinned a great sin, and have made<sup>5</sup> them gods of gold.

<sup>1</sup> Num. 25 : 11-13. Deut. 13 : 6-11. <sup>2</sup> 1 Sam. 15 : 18, 22. Matt. 10 : 37. <sup>3</sup> 1 Sam. 12 : 20, 23. Luke 15 : 18.  
<sup>4</sup> Num. 25 : 13. <sup>5</sup> Deut. 9 : 18. <sup>6</sup> Chap. 20 : 23.

• 29. Consecrate yourselves (or, as in the margin, "Fill your hands") to-day to the Lord. It was like an offering for Jehovah, an offering of the hardest kind of self-denial and self-renunciation. — *Lange*. Our version gives the most probable meaning of the Hebrew (see Lev. 8 : 22, 27). The Levites were to prove themselves in a special way the servants of Jehovah, in anticipation of their formal consecration as ministers of the sanctuary, by manifesting a self-sacrificing zeal in carrying out the divine command, even upon their nearest relatives (compare Deut. 10 : 8). — *Cook*. Every man upon his son, upon his brother. "That every one may be against his son and against his brother ;" i.e., that in the cause of the Lord every one may not spare even his nearest relative, but deny either son or brother for the Lord's sake. — *Keil*. Thus all Christians must "forsake father and mother," and prefer the service of Christ and his interest far before their nearest and dearest relations. — *Henry*. That he may bestow a blessing this day. In a moment of wide-spread treason against the Supreme Governor, to whom allegiance has been sworn, it behooves the few bold and loyal men to strike promptly and resolutely for the cause of truth and order. Such faithfulness in the day of treachery wins the blessing from that Sovereign whom there is no possibility of either deceiving or resisting. — *Murphy*. It was a blessing to those who were faithful ; and to the whole people, who were thus saved from the total ruin their idolatry would bring upon them.

30. I will go up unto the Lord. Moses turns from the now trembling people with the promise that he would intercede for them with the Lord. It is true that the Lord had relented from his fierce wrath. But Moses had meanwhile witnessed the deplorable revolt of the people. And, though instant perdition was stayed, yet he felt that they were not yet fully pardoned or altogether restored to favor. His mode of intercession is brief, but forcible. — *Murphy*. Make an atonement. Just as Moses was true to the people when he was on the mount, so he was true to God when he was in the valley. He made atonement by insisting on justice ; and then even as the high priest afterward went within the veil when he had offered sacrifice, so Moses here returned unto the Lord after he had punished these 3,000 in the room of the people, and then began to make intercession on behalf of the tribes. And it was this that gave his pleading power. He had honored law, and brought glory to God, while at the same time, he had led the people to repentance. — *Taylor*.

31. Returned unto the Lord ; i.e., he again went up into the mountain. Sinned a great sin . . . made them gods of gold. The ineffable folly of idolatry staggers us : we know not what to make of it. If the facts were not so patent the world over, and through all the ages of the race, it would be our first impulse to assume it all a fiction, and to say, Men never could be so supremely silly and foolish as to suppose the great God to be like a calf ! or as to suppose that a calf, whether of gold or of flesh and blood, could be a God ! No philosophy of such a fact can ever be satisfactory, save one that assumes and makes large account of human depravity—thus : Some recognition of superhuman power is inevitable : it is in man's deepest convictions, and cannot be got out. But men shrink from the near presence of a pure, sin-hating God. Any thing else is more endurable. Give us (they say) some God to worship who will not disturb our sinning, or some way of worshipping the Supreme which will at least put that pure, all-searching Eve farther off. And, as to the reasonableness of such notions of God, there is only this to be said : Sin makes men think like fools ; sin makes men act like fools ! This philosophy of idolatry, and this only, touches bottom, and must stand. In the case before us, it is noticeable that the people were charmed with this new worship, for they could sit down to eat and to drink and rise up to play ! A fine time they had of it. There was no troublesome sense of a pure, sin-hating God there. The question, how this calf could be the

32. Yet now, if thou wilt forgive their sin—; and if not,<sup>1</sup> blot me, I pray thee, out<sup>2</sup> of thy book which thou hast written.

33. And the LORD said unto Moses,<sup>3</sup> Whosoever hath sinned against me, him will I blot out of my book.

34. Therefore now go, lead the

people unto *the place* of which I have spoken unto thee : <sup>4</sup> behold, mine Angel shall go before thee : nevertheless <sup>5</sup> in the day when I visit I will visit their sin upon them.

35. ¶ And the LORD plagued the people, because they <sup>6</sup> made the calf, which Aaron made.

<sup>1</sup> Ps. 69 : 28. Rom. 9 : 3. <sup>2</sup> Ps. 56 : 8. Dan. 12 : 1. Phil. 4 : 3. Rev. 3 : 5. <sup>3</sup> Lev. 23 : 30. Ezek. 18 : 4. <sup>4</sup> Chap. 33 : 2. Num. 20 : 16. <sup>5</sup> Deut. 32 : 35. Amos 3 : 14. Rom. 2 : 5, 6. <sup>6</sup> 2 Sam. 12 : 9. Acts 7 : 41.

same God who brought them out of Egypt, was of the least possible concern to them. — *Cowles*.

32. If thou wilt forgive their sin—; What a glorious abruption is this! How beautiful! How grand! We know nothing like it in literature. Overpowered with emotion at the mere idea of the sin of Israel remaining unforgiven, he cannot finish the sentence; and, after a pause of overwhelming feeling, he declares that in that case it were better for him to die than to live, and prays that it may be so. — *Kittó*. There is the power as of a sob in this broken utterance. It has more of earnestness and sincerity than if it had come with faultless volubility from an eloquent tongue; for, often when the heart is fullest, speech is its poorest interpreter. — *Taylor*. Blot me . . . out of thy book. It was usual to keep a genealogical registry of living persons. When any one died, his name was blotted out. God, in this and similar expressions in Scripture, is supposed to keep such a book,—the book of the living; and to be blotted from it, was to die. — *Kittó*. The only parallel, *but one*, to this prayer, is the cry of Paul, "I could wish that myself were accursed from Christ for my brethren" (Rom. 9 : 3). It seems impious to suppose them willing to renounce their hope of eternal life; but all present share in God's covenant with his people they were willing to renounce. — *William Smith*. It is not easy to estimate the measure of love in a Moses and a Paul; for the narrow boundary of our reasoning powers does not comprehend it, as the little child is unable to comprehend the courage of warlike heroes. — *Bengel*.

33. Whosoever hath sinned . . . him will I blot out. The Lord's final answer spares the national life, but subjects the people yet to visitations of judgment for this terrible sin. — *Cowles*. God would blot none out of his book, but those that by their wilful disobedience have forfeited the honor of being enrolled in it: the soul that sins, it shall die. This was an intimation of mercy to the people, that they should not all be destroyed in a body, but those only that had a hand in the sin. — *Henry*.

34. Go, lead the people. He was to fulfil his appointed mission of leading on the people towards the land of promise. Behold, mine Angel shall go before thee. The pillar of cloud and of fire, guiding them, and manifesting God's power. In the day when I visit, &c. When I shall punish them for their other sins, which I foresee they will commit, I will remember and punish this also. — *Poole*. The day of visitation came at length, when the stiff-necked people had filled up the measure of their sin through repeated rebellion against Jehovah and his servant Moses, and were sentenced at Kadesh to die out in the wilderness (Num. 14, &c.). — *Keil*.

35. The Lord plagued the people. This refers either to the destruction of the 3,000 by the Levites, or, more probably, to the subsequent scourges and calamities which they suffered during their wanderings in the desert. — *P*. It has always remained as a tradition among the Jews, even to the present day, that, in whatever afflictions they have been made to experience, there was mingled at least an ounce of the powder of the golden calf. The intimation conveys an important practical lesson to the people of God in all ages. The effects of one sin may go to enhance the punishment of another; and so we may have constant memorials of a particular offence throughout the chastening discipline of a whole life. — *Bush*. Made the calf which Aaron made. The originators and procurers of evil are not to promise themselves impunity because they have prevailed upon others to become their tools in its execution. The consequences will return to plague the inventors. God's judgment is always according to truth, and he will charge home guilt where it properly belongs. "Deos qui rogat, ille facit," *he who asks for gods, makes them*. — *Bush*.



## LIBRARY REFERENCES.

Taylor's *Moses*, ch. 13. Cowles on the *Pentateuch*, pp. 342-354. Edersheim's *Exodus and the Wanderings*, pp. 125-132. Kitto's *Daily Bible Illustrations*, 2: 126-136. William Smith's *Students' Old Testament History*, 167-175. Foster's *Cyclopædia of Illustrations*, 1: 805, 1388-1401, 3144-3152. Trench's *Poems*, p. 201, "The Breaker of Idols."

## ILLUSTRATIVE.

I. **Modern idolatry.**—You cannot find any more gross, more cruel idolatry on the broad earth, than within a mile of this pulpit,—deluded souls, whose fetish is the dice-box or the bottle, or sensual abomination; false gods, more hideous, more awful, than Moloch or Baal; worshipped with shrieks, worshipped with curses, with the hearthstone for the bloody altar, and the drunken husband for the immolating priest, and women and children for the victims.—*Dr. E. H. Chapin.*

II. Trench, in one of his poems, gives the story of Mahmoud, the idol-breaker, the great Mohammedan conqueror of India: coming to the great idol, 15 feet high, at Somnat, he was about to destroy it, when the priests threw themselves before him, and offered an enormous ransom if he would spare their idol. After a moment's pause, Mahmoud declared that he would rather be known as the breaker than the seller of idols, and struck the image with his mace. His example was followed: the image was broken by the blows, when from its hollow interior were poured forth such a quantity of diamonds and precious stones as more than repaid him for the ransom he refused. So it is that, whatever pleasures and delights the idols of our hearts may offer if we spare them, we will find that in their destruction, in letting God "rule supreme and rule alone" in our hearts, are far greater riches of joy and blessing.—*P.*

III. **The few on the side of God.**—A theological seminary was in great extremity for the means of support. Three of the trustees met to devise some way of relief. "We have no one to help us," said one. "No one?" replied another. "Why, I know of a thousand. Is not Dr. H. a cipher? and you, Dr. S., a cipher? and I a cipher? But Jesus Christ is ONE. And one before three ciphers makes a thousand." They succeeded.—*Foster's Cyclopædia of Illustrations.*

## PRACTICAL.

1. He who is too weak in faith to trust God is credulous enough to trust idols.
2. Note the weakness of good impressions which arise from fear, but do not touch the heart.
3. There are two sides in this world; and we must be on the Lord's side or on Satan's.
4. "One with God is a majority."
5. Severity to the wicked is mercy to all.
6. A special blessing rests upon consecrated self-denial and heroism.
7. God first gives an opportunity of coming to his side.
8. If men refuse, the punishment of their sin is certain.
9. Moses an example of intense desire for the salvation of others.

## SUGGESTIONS TO TEACHERS.

The title of this lesson gives its subject, IDOLATRY, IDOLS OF THE HEART. We have to go back of the verses given, to learn the circumstances. (1) *The golden calf*, how and why it was made, and how it typifies the modern idolatry of riches, of intemperance, of sensuality, of selfishness, gambling; (2) *The attractions of idolatry*, the licentious pleasures and revelry it offered, in contrast with the pure, earnest, spiritual worship of God,—the same as in modern idolatry; (3) *The choice*, who is on the Lord's side; (4) *The punishment of idolatry*, and the visiting upon the future of the sins of to-day; and (5) *The atonement*, by the punishment, and Moses' prayer.

## LESSON XIII.—SEPTEMBER 25.

## THE FOUR PILLARS OF TEMPERANCE.—1 COR. 9 : 22-27.

(Extra Lesson. Scripture selected by "Sunday-school Times;" adopted by several publishing houses.)

22. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23. And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25. And every man that striveth for

the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air;

27. But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

## INTRODUCTION.

Children should be taught, not only the duty of temperance, but the foundations on which that duty rests. These foundations are well set forth in a small book issued by the National Temperance Society, New York City, entitled "*The Four Pillars of Temperance*," where the teacher can find much more complete help for this lesson than can be here given. The four pillars are, Scripture, Reason, Science, and Experience.

## EXPLANATORY.

**I. THE PILLAR OF SCRIPTURE.**—1. *Prohibitions of intemperance*, and the dangers of intoxicating drinks. (See Prov. 20 : 1; 23 : 21, 29-32. 1 Cor. 6 : 9, 10, 20; 3 : 16, 17; 9 : 27. Joel 1 : 5. Gal. 5 : 22, 23. Gal. 6 : 1, 2. Isa. 5 : 11, 22. 1 Thess. 5 : 7, 8.) 2. *The principle given in the text.* That even those who may think themselves safe should not, by example or precept, do that which may cause their weaker brother to fall. Better never to taste wine than to lead one person to a drunkard's life and drunkard's death. 22. *To the weak became I as weak*; i.e., I would do nothing that would injure the weak. As elsewhere Paul says, "If meat cause my brother to offend [to stumble and fall], I will eat no meat so long as the world standeth." *Made all things to all men.* It was not to this or that class of men that he was thus conciliatory, but to all classes, and as to all matters of indifference.—*Hodge.* He was willing to yield to the prejudices and needs of men; not to do wrong, but to give up rights. *That I might by all means save some.* His great desire was to save men. It should be ours; and, if we really desire to save men, we will give up all habits and passions that hinder our saving them. 23. *For the gospel's sake.* He could deny himself, because he loved the gospel and its work so much. 25. *Temperate in all things.* True temperance is not confined to refraining from intoxicating drinks, but from all things that harm the body and mind. It is also to be moderate and self-restrained, in all desires, appetites, feelings. Intemperance in eating does not do so much harm to others as the use of intoxicating liquors; but it is still intemperance. *Incorruptible crown.* The end for which we work and deny ourselves is worth infinitely more than it costs. We can afford to "keep our body under" (ver. 27) the rule of the conscience and reason, because the rewards of so doing are infinite and eternal. Note (1) Peculiar consecration to God (in the Scriptures) is invariably accompanied by abstinence. (2) Therefore abstinence is regarded as consistent with wisdom and piety. (3) There is no *approved* example of drinking. (4) There is not one command to drink. (5) But there are several to abstain. (6) With blessings for doing so. Circumstances, dangers, the quality of the wine, whether intoxicating or not, sickness or health, &c., made a difference as to the right of using wine, which, therefore, could not be absolutely pro-

hibited in the Scriptures. No one can *prove* that the wine Christ made at Cana was intoxicating; and we can believe that One who came only to bless would not by miracle make a wine that would curse body and soul. Unfermented wine is also a far more perfect symbol of the blood of Christ for the communion-service; therefore the word *wine* is not once used in the Bible account of the Lord's Supper, but "the cup," and the "fruit of the vine."

**II. THE PILLAR OF REASON.**—"Temperance is the moderate use of all good things, but total abstinence from all bad things." Socrates says that he who knows what is good, and chooses it, and knows what is bad, and avoids it, is learned and temperate. It is reasonable to avoid drinking intoxicating liquors, because (1) it is dangerous; (2) it leads to drunkenness; (3) it leads to loss of self-control, (4) to poverty, (5) to crime; (6) it subjects reason and conscience to appetite, and puts the body over the soul. The good that comes from drinking is a certain degree of temporary pleasure. The evils are many and great to ourselves and to others. Appetite is on the side of drinking; reason, against it.

**III. THE PILLAR OF SCIENCE.**—Science, investigating the effects of alcohol upon the human body, finds that it injures the body, weakens its powers, renders it more liable to disease; harms the nervous system, the brain, and the stomach; and so shortens life.

**IV. THE PILLAR OF EXPERIENCE.**—The actual dangers and evils of drinking may be seen on every side. Many victims can be pointed out in every village, and almost every circle of relatives. The teacher can show by examples the evil of intoxicating drinks as to poverty, sickness, crime, abuse of family, general wretchedness, and the danger of touching the first glass.

# FOURTH QUARTER.

From October 2, to December 25.

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## LESSON I.—OCTOBER 2.

### FREE GIVING.—EXOD. 35 : 25-35.

**TIME.**—Autumn, B. C. 1491 (or 1300). The work on the Tabernacle continued all the rest of the year, till the latter part of March, B. C. 1490.

**PLACE.**—The valley of Rāhah in front of Mount Sīnai.

### CONNECTION.

When the Israelites learned that the presence of Jehovah was to be withdrawn on account of the golden calf, they mourned, and abstained from their customary decorations. Observing their penitential grief, Jehovah ordered Moses to pitch a tent without the camp. The people were still made to feel their sins. The tent was pitched "afar off" from the camp; Jehovah would not come within; only Moses and his faithful servant Joshua were permitted to enter it, and the cloud descended from the mountain, and rested upon the earth before its door, but came no nearer to the offending nation. When Moses went forth to this now sacred structure, "all the people rose up," an Oriental attitude of reverence, "and stood every man at his tent-door, and looked after Moses." When the pillar descended, delighted by this token of favor, they worshipped, giving thus additional evidence of their penitence. Those who desired to communicate specially with Jehovah repaired to this tent, where Moses, privileged to talk with the Being whose voice issued from the cloud, presented their requests: it was on this account termed not the "tent of the congregation," as the common version renders the name, but the "tent of meeting," because there God met his penitent people. — *Johnson*. Having obtained pardon for the people, Moses prayed for a special encouragement to himself: "Show me now thy way, that I may know thee." Receiving the assurance that God's presence should be with him, to give him rest, he renewed the prayer, "Show me thy glory." Moses went up alone into the mount, which was secured against intrusion, carrying with him two tables of stone to replace those which he had broken. Then Jehovah descended in a cloud, and proclaimed his name as the God of mercy, grace, long-suffering, goodness, and truth, from generation to generation. At this proclamation of God's true glory, Moses came forth to intercede once more for his people; and God renewed his covenant to work wonders for them, and to bring them into the promised land, adding a new warning against their falling into the idolatry of Canaan. This time also Moses remained in the mount for forty days and forty nights, and received anew the precepts of the law, as well as the two tables he had carried up, inscribed with the Ten Commandments by God himself. Moses now gathered a congregation of the people; and, after repeating the law of the sabbath, he asked their free gifts for the tabernacle and its furniture. The spoil of the Egyptians was brought as a free-will offering to Jehovah, jewels and precious metals, skins and woven fabrics, spices, oils, and incense. They soon found the offerings of the people far above what was required; and they made the tabernacle with its furniture and vessels, the cloths of service, and the garments of the priests, after the pattern shown to Moses in the mount; and Moses blessed them. — *Smith*.

25. And all the women that were <sup>1</sup>wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, and of scarlet, and of fine linen.

26. And all the women whose heart

stirred them up in wisdom spun goats' hair.

27. And <sup>2</sup>the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate :

28. And <sup>3</sup>spice, and oil for the

<sup>1</sup> Chap. 28 : 3 ; 31 : 6 ; 36 : 1.    <sup>2</sup> Kings 23 : 7.    Prov. 31 : 19, 22, 24.    <sup>3</sup> 1 Chron. 29 : 6.    Ezra 2 : 68.  
<sup>4</sup> Chap. 30 : 23.

## EXPLANATORY.

25. **All the women.** Here it appears that the women were *as forward* in the good work as the men. They were not only willing to *give*, but to *make*. They *not only* resigned their ornaments, but went immediately to work by spinning and weaving to *fabricate* such articles of tapestry as were needed for the tabernacle. As all are interested in the worship of God, so all should bear a part in it. So in the early history of the Church, the Christian tabernacle, there were "women which labored in the gospel" (Phil. 4 : 3), and of whom Paul again says (Rom. 16 : 12) that they "labored in the Lord." — *Bush*. **Wise hearted, skilful, expert.** All who understood such work, and whose zeal was kindled by love for God's sanctuary. **Did spin with their hands.** Spinning was done by the women in very early times, particularly in Egypt, where women are represented on the monuments as busily engaged with the spindle, and at a later period among the Hebrews. At the present day the women in the peninsula of Sinai spin the materials for their tents from camels' and goats' hair, and prepare sheep's wool for their clothing. Weaving also was, and still is, to a great extent, a woman's work (compare 2 Kings 23 : 7). — *Keil*. **Of blue.** Occasionally translated "violet" in the Bible ; must have been of a deep, dark blue. The dye of this color was procured from a shell-fish found on the Phœnician coast. In sacred art, blue signifies heaven, heavenly love, truth, constancy, and fidelity ; thus Christ and the Virgin Mary are represented as wearing the blue mantle. **Of purple.** Also obtained from a shell-fish. The coloring matter was extracted from a single vessel in the fish, each yielding such a small quantity that it was very rare and of great value. It was the royal color. **Scarlet.** Scarlet and crimson seem to be used in Scripture to designate the same color. The scarlet was procured from the female of an ilex. It resembles the cochineal. Ruby red corresponds to the scarlet of Scripture. These three colors, with white, have been regarded as specially sacred, from their having been selected by God in the decoration of the tabernacle. — *Abbott*. **Fine linen.** Made of a superior kind of flax of the most pure and exquisite white. — *Bush*. Some of this linen was so fine that it was worth its weight in gold. — The making of linen was one of the occupations of women, of whose dress it formed a conspicuous part. Egypt was the great centre of the linen-manufacture of antiquity, and was very much celebrated for it. — *Smith's Bible Dictionary*. As the fine linen is distinguished from the colored stuffs, it is probable that they were of wool (Num. 19 : 6. Heb. 9 : 19). — *Murphy*. The flax was spun by the women, like the colored wools, and was delivered in the state of thread to be woven by Aholiab and his assistants. The fine linen appears to have been used as the ground-work of the figured curtains of the tabernacle, as well as of the embroidered hangings of the tent and the court. — *Cook*.

26. **Whose heart stirred them up in wisdom.** The heart was frequently spoken of as the seat of wisdom. — *Cook*. Their "*hearts stirred them up*." This was the true way. The streams of voluntary devotedness flowed from within. "Rulers," "men," "women," — all felt it to be their sweet privilege to give to the Lord, not with a narrow heart or niggard hand. — *Notes on Exodus, C. H. M.* **Goats' hair.** The hair of some varieties of goats is thick and rough, and can only be made into coarse cloth, while others furnish a staple of surpassing delicacy and fineness. The goats'-hair curtains of the tabernacle were, no doubt, of one of these fine varieties. — *Abbott*.

27. **The rulers brought onyx stones.** Scholars differ as to what stone is meant in the Scripture ; but it is most probably some variety of the stone known in modern times as the "onyx," a stone formed of strata of different colors. It is called the onyx, because, as the color of the flesh appears through the nail (Greek *onyx*) of the human body, so the reddish mass which is below shines delicately through the whitish surface of the onyx. — *Rosenmuller*. There are several varieties, according to the manner in which thin strata of different colors alternate in it. The onyx most esteemed by the ancients had milk-white

light, and for the anointing oil, and for the sweet incense.

29. The children of Israel brought a <sup>1</sup>willing offering unto the LORD, every man and woman, whose heart

made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30. ¶ And Moses said unto the

<sup>1</sup> Ver. 21. 1 Chron. 29: 9.

and brown, or white and black strata. When polished, it has a fine lustre: it is easily wrought into a gem of great beauty, much used for seals, rings, and cameos.—*McClinton and Strong*. Stones to be set; i. e., stones to be set in, or, as artists say, *enchased*, in the cavities of gold of the ephod.—*Bush*. At first ornaments for the body are offered, then possessions and treasures; afterwards, the products of female labor; finally, princely jewels.—*Lange*. Ephod. The ephod, which was a part of the dress of the high priest, consisted of two parts, of which one covered the back, and the other the breast. These were clasped together on the shoulder with two large onyx stones, each having engraved on it six of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet, and fine-twined linen, around the waist. Upon it was placed the breastplate of judgment. Linen ephods were worn by other priests.—*Bible Dictionary, Smith*. The ephod of the high priests was made of gold, blue, purple, scarlet, and fine linen.—*Rodgers*. "The ephod" was the great priestly robe. It was inseparably connected with the shoulder-pieces and the breastplate, teaching us very distinctly that the *strength* of the priest's shoulder, and the *affection* of the priest's heart, were wholly devoted to the interests of those whom he represented, and on whose behalf he wore the ephod.—*C. H. M., Notes on Exodus*. Breastplate. The breastplate was the most costly, beautiful, and glorious part of the high priest's dress. It was doubled, so as to form a kind of bag a span in length and in breadth; it was worn on the heart of the high priest. It was enriched with twelve precious stones, all set in gold, each stone having written upon it the name of one of the tribes of Israel.—*Rodgers*. The twelve tribes, one as well as another, the smallest as well as the greatest, were borne continually upon the breast and shoulders of Aaron before the Lord. The people were represented before God by the high priest. Whatever might be their infirmities, their errors, or their failures, yet their names glittered on the breastplate with unfading brilliancy.—*C. H. M.*

28. Spice. The term includes all the odoriferous ingredients which were employed in the composition of the "anointing oil" or the ointment by which the altar of incense and all the vessels of the ark were hallowed, and lastly, in the incense which was burnt upon the altar.—*Bush*. Oil for the light. For the lamp that was to burn continually in the sanctuary. This was to be pure beaten olive oil. Sweet incense. For the burning of sweet odors; i. e., upon the golden altar that stood in the holy place. Compare Exod. 30: 22-28.—*Bush*. Incense was a type of the prayers of the saints, fragrant with the love and worship which are pleasing to God.

29. Brought a willing offering. One powerful element, doubtless, of this extraordinary open-hearted liberality, was the remembrance of their recent transgression, which made them "zealous of good works" (*cf.* 2 Cor. 7: 11). But along with this motive, there were others of a higher and nobler kind, — a principle of love to God and devotedness to his service, an anxious desire to secure the benefit of his presence, and gratitude for the tokens of his divine favor: it was under the combined influence of these considerations that the people were so willing and ready to pour their contributions into that exchequer of the sanctuary.—*J. F. and B.* No other impulse was needed than the generous promptings of their own bosoms to draw from them the most liberal donations to the good work in hand. Even the maidens, who are not prone to forget their ornaments, now readily divested themselves of their bracelets, pendants, and jewels, to swell the amount of the general contribution, as if more anxious for the beautifying of the sanctuary than the decoration of their own persons. One spirit seems to have pervaded the whole people. Whatever any one possessed, that could be applied to the projected structure, he instantly wrote upon it "Corban," and dedicated it to the service of God. In this way the genuine influence of the gospel always operates. Its converts in every age are represented as coming unto God, "their gold and their silver with them." However dear may have been their earthly treasures to their hearts, yet the love of Christ will relax their tenacious grasp upon them, and they will be willing, at the call of duty, to part with that which they most value, and deem it a privilege to give up their *all* to Him who has bought them with his blood.—*Bush*. All manner of work. There was need of liberality, for the tabernacle

children of Israel,<sup>1</sup> See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah :

31. And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship :

32. And to devise curious works,

to work in gold, and in silver, and in brass,

33. And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34. And he hath put in his heart that he may teach, *both* he, and <sup>2</sup>Aholiab, the son of Ahisamach, of the tribe of Dan.

<sup>1</sup> Chap. 31: 2, &c. <sup>2</sup> Chap. 31: 6.

and its furniture, is estimated to have cost \$1,250,000. Which the Lord had commanded to be made. The Lord gave the most minute instructions concerning the entire work of the tabernacle. Every pin, every socket, every loop, every tache, was accurately set forth. There was no room left for man's expediency, his reason, or his common sense. Jehovah did not give a great outline and leave man to fill it up. He left no margin whatever in which man might enter his regulations. The tabernacle was, in all respects, according to the *divine pattern*, and therefore it could be filled with the *divine glory*.—*C. H. M.* So, when our souls are formed after Christ our divine pattern, we can be filled with the divine glory.

30. Bēzal'ēl (in the shadow, i. e., protection, of God). Ahō'liab was associated with him; but it is plain from the terms in which the two are mentioned, as well as from the enumeration of the works in Bezaleel's name, in chaps. 37 and 38, that he was the chief of the two (the master-builder), and master of Aholiab's department as well as his own.—*Smith's Bible Dictionary*. He was the chief artificer in metal, stone, and wood; he had also to perform the apothecary's work in the composition of the anointing oil and the incense (37: 29).—*Cook*. Hur. Hur was the offspring of the marriage of Caleb (one of the chiefs of the great family of Pharez) with Ephrath (1 Ch. 2: 19, 50), and one of his sons, or descendants (compare Ruth 4: 20), was Salma or Salmon, who is handed down under the title of "father of Bethlehem;" and who, as the actual father of Boaz, was the direct progenitor of King David.—*Smith's Bible Dictionary*. There appears to be sufficient reason for identifying Hur, the grandfather of Bezaleel, with the Hur who assisted Aaron in supporting the hands of Moses during the battle with Amalek at Rephidim (17: 10), and who was associated with Aaron in the charge of the people while Moses was on the mountain (24: 14). Josephus says that he was the husband of Miriam. It is thus probable that Bezaleel was related to Moses.—*Cook*.

31. Filled him with the spirit of God. Their work was to be only that of handicraftsmen. Still it was Jehovah himself who called them by name to their tasks; and the powers which they were now called upon to exercise in their respective crafts were declared to have been given them by the Holy Spirit. Thus is every effort of skill, every sort of well-ordered labor, when directed to a right end, brought into the very highest sphere of association. This did not preclude either natural capacity or acquired skill, but rather presupposed them. Being thus endowed with a supernaturally exalted gift, Bezaleel was qualified "to think out inventions," i. e., ideas or artistic designs, so that the result should correspond with the divine instruction.—*Keil*. Wisdom. The Hebrew word is derived from a root meaning "to judge or divide." It is used to denote the proper endowment of the ruler (2 Sam 14: 20), of the prophet (Ezek. 28: 3, 4), the highest exercise of the mind in a general sense (Job 9: 4), and as in this place the prime qualification of the workman in any manner of work. In fact, "right judgment in all things."—*Cook*. Understanding. It denotes the perceptive faculty. Knowledge; i. e., experience, a practical acquaintance with facts. All manner of workmanship; i. e., not only in the intellectual gifts of wisdom, understanding, and knowledge, but in dexterity of hand.—*Cook*.

32. To devise curious works. Rather, to devise works of skill. Brass. Either copper or bronze; our brass was unknown to them. The Egyptians had worked copper-mines in the vicinity of Sinai, and their inscriptions are still there.

34. Put in his heart (into his and Aholiab's heart), that he may teach. Had qualified him to instruct laborers to prepare the different articles under his supervision and guidance.—*Keil*. Aholiab. According to chap. 38: 23, Aholiab was both a master in metal, stone, and wood work, and also an artistic weaver of colors.—*Keil*.

35. Them hath he <sup>1</sup>filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in

scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

<sup>1</sup> Ver. 31. Chap. 31: 3, 6. 1 Kings 7: 14. 2 Chron. 2: 14. Isa. 23: 26.

**35. The engraver.** The artificer, literally, one who cuts: a general name for the workman, to which was added the name of the material in which he worked; thus the artificer in wood, or carpenter; the artificer in iron, or smith, &c. **The cunning workman.** The skilled weaver, literally, the reckoner. He might have been so called because he had nicely to count and calculate the threads in weaving figures after the manner of tapestry or carpet. His work was chiefly used in the curtains and veil of the tabernacle, in the ephod and the breastplate (26: 1, 31, 28: 6, 15, &c.). **The embroiderer.** He worked with a needle, either shaping his design in stitches of colored thread, or in pieces of colored cloth sewn upon the groundwork. His work was employed in the entrance curtains of the tent and the court, and in the girdle of the high-priest (26: 36; 27: 16; 28: 39). **The weaver.** The weavers are of three classes: the skilled workman, who inweaves figures; the weaver who works together the different colors; and the plain weaver. — *Lange*. The plain weaver appears to have worked in the loom in the ordinary way with materials of only a single color. The tissues made by him were used for the robe of the ephod and its binding, and for the coats of the priests (28: 32; 39: 22, 27). These three classes of workers were men, while the spinners and dyers were women (ver. 25). — *Cook*.

### LIBRARY REFERENCES.

On women weaving, Wilkinson's *Egypt*, 1: 316, 17; 2: 170-175. On metal-working, 2: 233-247; and Bartlett's *Egypt to Palestine*, chap. 10, "Egyptian Mines." Illustrations can be found in Bertram's *Homiletical Cyclopædia*, 1721-1746. Foster's *Cyclopædia of Illustrations*, 1: 2457-64; 2: 8964-74; 10, 204. A very touching poem on this lesson is found in Foster's *Cyclopædia of Poetical Illustrations*, 905; and fine illustrations of woman's work in Miss Rankin's work in Mexico; and in *The Gospel for all Lands*, for May, "The Embroidered Slipper."

### ILLUSTRATIVE.

**I.** A beautiful symbol of woman's work in missions is found in a legend of the Buddhists of Ceylon, which runs as follows:—

"There was a noted giant or deity, of astounding proportions, who fell asleep, and slept long and deeply. Efforts were made by other gods to awaken him, calling all their power and resources into action. They bored his ear with red-hot irons, which only aroused him sufficiently to rub the ear affected. They thrust spears into his side; but they only scratched him, rousing him for an instant, and he then slept on. No power of men or of the gods could rouse the sleeping monster. He slumbered on, age after age, unmoved; till, finally, a young woman was brought to try her power; and, upon her gentle touch, the giant opened his eyes, and rose up. His long sleep was over. Even so superstition has long lain like a heavy sleep upon India. Not until woman's influence began to be felt, was the spell of a false social order broken. Only her gentle touch could cause the zenana doors to open. Only her presence in the schoolroom and at the fireside, only her proper intelligence and dignity, illustrated everywhere, could refute and rebuke the teachings of a brutal philosophy and a demoralizing faith, and arouse India to a conscious appreciation of its own true welfare. The monster is even yet but partially awakened. The work has barely commenced; but the dawn is breaking, and the day is at hand." — *F. F. Ellinwood*, in "*Woman's Work for Woman*."

**II.** The Presbyterian Board for Foreign Missions reports this year the receipt of over \$500,000, an increase of \$158,000 over the previous year. It is remarkable that 30 per cent of the whole amount came through the women's organizations. — *Missionary Herald*.

**III.** Building up God's church in the world calls for help from all in the Sunday schools. What if each one of the 7,000,000 in the Sunday schools of the United States should do and give even a little! Illustrate by the rainbow, made from multitudes of little



drops of water ; great islands, from tiny coral insects ; great victories, by many common soldiers.

IV. It is said that a gentleman came once to the younger Dr. Tyng, and said he was going to retire from active life, and he would like to join his church. Dr. Tyng replied, that if such were his feelings, he had better join "the Church of the Heavenly Rest ;" for his church was "the church of earthly activity."

V. It costs something to serve God ; but it costs a great deal more to serve Satan. A small part of what is worse than wasted in sin, in intemperance, tobacco, vice, would support all the churches and schools of the land.

### PRACTICAL.

1. Ver. 26. We have a greater building than the tabernacle to work for, even the church of God.
2. It is wise-hearted to work and give for this purpose.
3. Vers. 25-27. All — men, women, and children — can find some work to do for God.
4. Each one must give what he has, and it is accepted.
5. Common work is glorified and ennobled by a holy motive and worthy purpose.
6. Cheerful, liberal giving is the only true giving.
7. It would be a great calamity to be compelled not to give.
8. Motives for liberality are repentance, love to God, love to man, gratitude.
9. Ver. 31. God will teach and help us in our daily work.
10. Some one has said, that God does not need our knowledge and skill ; but much less does he need our ignorance.
11. Genius and talent are gifts of God, and should be consecrated to God.

### SUGGESTIONS TO TEACHERS.

Here is an excellent opportunity to inculcate LIBERAL GIVING AND CHEERFUL DOING FOR THE LORD. (1) First there was a *worthy object*, — *the tabernacle*, — as we have the church and kingdom of God. (2) There were *contributions of work* (ver. 25, 26) ; those who had little to give, worked with their hands. Children should be taught to *earn* what they give. (3) *Contributions of treasure* (vers. 27, 28). All should give as God prospers them, liberally. The results if all Christians and members of sabbath schools gave liberally to God's cause. (4) *The cheerfulness of the giving*, (ver. 29). Why God does not exact a tenth, or definite sum. The blessing of giving. What a liberal heart does for us. (5) *Sanctified daily toil* (vers. 30-35), by a worthy object, and help of God.

## LESSON II. — OCTOBER 9.

### THE TABERNACLE. — EXOD. 40 : 1-16.

**TIME.** The preparations for the tabernacle continued through the autumn and winter of B. C. 1491. The tabernacle was set up the following spring, the latter part of March or early in April, B. C. 1490, one year after leaving Egypt.

**PLACE.** The encampment in front of Mount Sinai. See Lesson IX., Third Quarter.

### CONNECTION.

All things being prepared, Moses was commanded to set up the tabernacle, and place in it the ark of the covenant, and to anoint Aaron and his sons to the priesthood. The solemn ceremony took place on the first day of the first month of the second year from the epoch of the exodus, March to April, B. C. 1490. Jehovah vouchsafed a visible token of his presence and approval by covering the tabernacle with the cloud, and filling it with his glory, so that Moses could not enter into the tabernacle, and by sending down on the altar the sacred fire, with which alone the sacrifices were henceforth to be offered. The scene thus simply and briefly related by Moses should be compared with the more elaborate description of the dedication of Solomon's Temple, of which the tabernacle was the model.

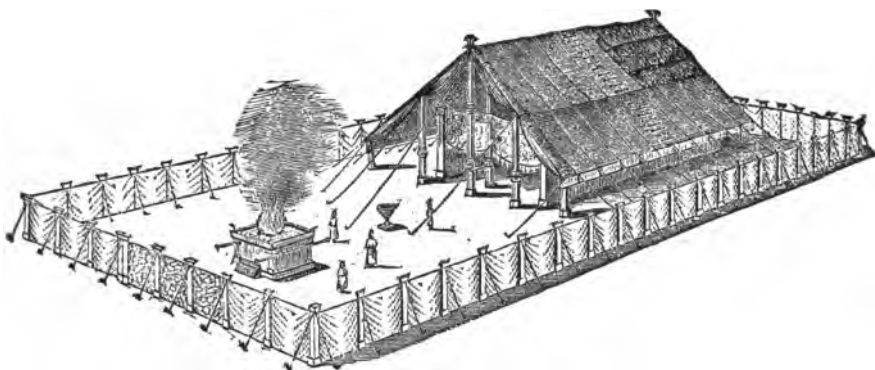
1. And the LORD spake unto Moses, saying,  
 2. On the first day of the <sup>1</sup>first month shalt thou set up <sup>2</sup>the tabernacle of the tent of the congregation.

<sup>1</sup> Chap. 12: 2; 13: 4.    <sup>2</sup> Ver. 17. Chap. 26: 1, 30.

(1 Kings 8. 2 Chron. 6, 7). A whole month was spent in arranging the service of the sanctuary, as it is set forth in the Book of Leviticus, before the people prepared for their onward journey. — *Smith*.

### EXPLANATORY.

2. On the first day of the first month. The month Abib, afterwards called Nisan, covering parts of our March and April. The tabernacle. (1) *Its name*. It was first called a *tent*, or *dwelling* (Exod. 25: 8), because Jehovah, as it were, abode there. It was often called *tent*, or *tabernacle*, from its external appearance. (2) *Its structure* (ver. 26). The tabernacle was to comprise three main parts, — the TABERNACLE more strictly so-called,



THE TABERNACLE.

its TENT, and its COVERING (chap. 35: 11; 39: 33, 34; 40: 19, 34. Num. 3: 25, &c.). These parts are very clearly distinguished in the Hebrew, but they are confounded in many places of the English version. The tabernacle itself was to consist of curtains of fine linen woven with colored figures of cherubim, and a structure of boards which was to contain the holy place and the most holy place; the tent was to be a true tent of goat's-hair cloth to contain and shelter the tabernacle; the covering was to be of red ram-skins and seal-skins (25: 5), and was spread over the goat's-hair tent as an additional protection against the weather. — *Cook*. The tabernacle was 30 cubits (52½ feet) by ten (17½ feet); the walls on the north, south, and west were of gilded boards of acacia, 15 feet high. The roof was probably pitched, and formed a right angle at the ridge, the covering extending beyond the walls five cubits (nine feet) on either side, and was formed by four sets of curtains: fine linen, goat's-hair, ram-skins, and badger-skins. The eastern end had five pillars, and from these the curtain or door was suspended. It was divided into two apartments: 1st, The holy place, 20 cubits by ten. 2d, The holy of holies, ten cubits square, separated from the holy place by the costly veil. — *Sunday-school Teacher*. The division of the dwelling into two parts corresponded to the design of the tabernacle, where Jehovah desired not to dwell alone by himself, but to come and meet with his people. The holy of holies was the true dwelling of Jehovah (the type of heaven), where he was enthroned in a cloud (the shechinah), the visible symbol of his presence. The holy place was where his people were to appear before him (a type of this world), and draw near to him with their gifts, the fruits of their earthly vocation, and their prayers, and to rejoice before his face in the blessings of his covenant grace. — *Keil*. (3) *Its history*. The tabernacle, as the place in which Jehovah dwelt, was pitched in the centre of the camp (Num. 2: 2), as the tent of a leader always is in the East; for Jehovah was the Captain of Israel (Josh. 5: 14, 15). During the marches of Israel, the tabernacle was still in the centre (Num. 2). The tribes camped and marched around it in the order of a hollow square. In certain great emergencies, it led the march (Josh. 3: 11-16). Upon the tabernacle abode always the cloud, dark by day and fiery red

3. And<sup>1</sup> thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4. And<sup>2</sup> thou shalt bring in the table, and<sup>3</sup> set in order<sup>4</sup> the things that are to be set in order upon it;<sup>5</sup> and

<sup>1</sup> Ver. 21. Chap. 26: 33. Num. 4: 5. <sup>2</sup> Ver. 22. Chap. 26: 35. <sup>3</sup> Ver. 23. Chap. 25: 30. Lev. 24: 5, 6. <sup>4</sup> Heb., the order thereof. <sup>5</sup> Vers. 24, 25.

by night (Exod. 40:38), giving the signal for the march (Exod. 40:36, 37. Num. 9:17) and the halt (Num. 9:15-23). It was always the special meeting-place of Jehovah and his people (Num. 11:24, 25; 12:4; 14:10; 16:19, 42; 20:6; 27:2. Deut. 31:14). — *Johnson*. During the conquest of Canaan the tabernacle, at first moved from place to place (Josh. 4:19; 8:30-35; 9:6; 10:15), was finally located at Shiloh (Josh. 9:27; 18:1). Here it remained during the time of the Judges, till it was captured by the Philistines, who carried off the sacred ark of the covenant (1 Sam. 4:22). From this time forward the glory of the tabernacle was gone. When the ark was recovered, it was removed to Jerusalem, and placed in a new tabernacle (2 Sam. 6:17. 1 Chron. 15:1); but the old structure still had its hold on the veneration of the community, and the old altar still received their offerings (1 Chron. 16:39; 21:29). It was not till the temple was built, and a fitting house thus prepared for the Lord, that the ancient tabernacle was allowed to perish and be forgotten. — *W. L. Alexander*. (4) *Its meaning*. The Epistle to the Hebrews is the Holy Ghost's commentary on the tabernacle and its services. It is the key to the Pentateuch and to a great part of the Old Testament. Every thing about the tabernacle pointed to Jesus Christ. — *Rodgers*. The tabernacle set before the Hebrews very vividly these two sides of truth, — God coming to them, and the manner of their approach to God. — *William Taylor*. That which was intended to be set forth was what has often been styled "the plan of redemption." In other words, the Hebrew people were to be trained into Christianity, and familiarized with the essential ideas and principles of the Messianic scheme of salvation through this tent of worship in the desert. — *C. D. Helmer in Sunday-school Teacher*. The New Testament tabernacle is the person of our Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily; and in whom, also, God is reconciling the world unto himself. Thus the truth that God dwells with his people, which was in the tabernacle in symbol, was in Christ in reality. His name is "Emmanuel, — God with us." "The Word became flesh, and dwelt" — literally "tabernacled" — "among us." INCARNATION, MEDIATION, EXPIATION, CONSECRATION: these are the things of which the tabernacle, with its furniture, services, and attendants, were the special types. — *Taylor*. The tent. The covering that surmounted the tabernacle; see on "Structure" above.

3. The ark. In the *holy of holies*, within the veil and shrouded in darkness, there was but one object, the most sacred of the whole. The ark of the covenant, or the testimony, was a sacred chest, containing the two tables of stone, inscribed with the Ten Commandments (and the pot of manna, and Aaron's rod: Heb. 9:4). It was two cubits and a half (four feet four and a half inches) in length, by a cubit and a half (two feet seven and a half inches) both in width and height. It was of shittim-wood, overlaid with pure gold, and had a golden mitre round the top. Through two pairs of golden rings on its sides passed two staves of shittim-wood overlaid with gold, which were drawn forward so as to press against the veil, and thus to remind the priests in the holy place of the presence of the unseen ark. The cover of the ark was a plate of pure gold, overshadowed by two cherubim, with their faces bent down and their wings meeting. This was the very throne of Jehovah, who was therefore said to "dwell between the cherubim." It was also called the *mercy-seat*, or *propitiatory*; because Jehovah there revealed himself, especially on the great Day of Atonement, as "God pardoning iniquity, transgression, and sin." Nor was it without the profoundest allusion to the coming dispensation of the gospel, that God's throne<sup>6</sup> of mercy covered and hid the tables of the law. — *Smith*. **Ark of the testimony**. So called because it contained the two tables of stone (called the tables of the testimony) with the Ten Commandments on them. — *P*. They were the testimony of the Lord to the people concerning the relation subsisting between them, and their duties consequent thereon. — *Murphy*. **Cover the ark with the veil** (chap. 26:31-33). That is, hang up the separating veil, between the holy of holies and the holy place, so as to *hide* the ark from the public view. For this reason the veil is called (Num. 4:5) "the covering veil." — *Bush*. The body of Christ is represented in the veil which divided the two apartments (Heb. 10:20), and



ARK OF THE COVENANT.

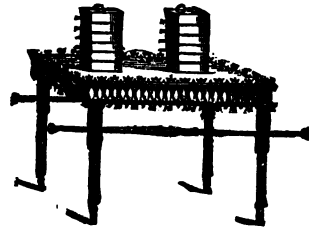
thou shalt bring in the candlestick, | gold for the incense before the ark  
and light the lamps thereof. | of the testimony, and put the hang-

5.<sup>1</sup> And thou shalt set the altar of | ing of the door to the tabernacle.

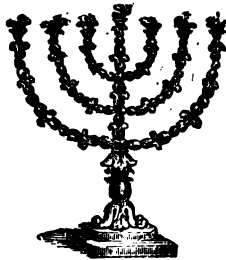
<sup>1</sup> Ver. 26.

through which, when it was parted, the high priest entered the holy of holies, as Christ entered into the presence of God through his flesh at his death. As the high priest could not enter the holy of holies without the blood of atonement, so we cannot enter heaven without the blood of Christ (Heb. 9: 11-14). The veil was the symbol, not only of Christ's humanity, but of separation between God and man, a separation terminated only by the blood of Christ. — *Johnson*.

4. **Bring in the table.** On the north side of the holy place stood the golden table, the table of show-bread. It was in height about 30 inches, in breadth about 20 inches, and in length 40 inches (Exod. 25: 23). Instructions as to the bread that was to stand on the table, the things that are to be upon it, are given in Lev. 24: 5-9. This bread represents Christ, "the living bread which came down from heaven" (John 6: 51). No one can be healthy and strong who does not get good food; and no soul can be truly healthy that does not feed on Jesus Christ. To eat a book is to consider it well; and to eat the flesh and to drink the blood of Christ is to consider him with faith and love; it is to receive him into the heart. — *George Rodgers*. This particular piece of furniture seems to indicate especially the idea of a *home*, the abode of a family. And it signifies that God, who thus reveals himself at the mercy-seat, intends to furnish in his gracious presence a home for his people, who are his children. A table is spread perpetually for their nourishment and entertainment. Nor can we fail to perceive in this show-bread table a shadow of that spiritual feast which our Lord appointed to be a permanent ordinance in his Church. The Lord's Supper is a family gathering in the divine home, furnishing and signifying the delights we have here, and shall more abundantly have hereafter in the presence of our Father, the eternal feast of heaven. — *Rev. C. D. Helmer*. The candlestick (25: 31-40. Lev. 24: 1-4). Typifying light. The candlestick consisted of a shaft and six branches of gold, seven in all, the



SHOW-BREAD.



GOLDEN CANDLESTICK.

bowls made like almonds, with a knob and a flower in each branch. It was carried in Vespasian's triumph, and the figure is to be seen on Titus' arch at Rome. — *J. F. and B.* There was no window in the tabernacle. All natural light was excluded from the room in which the priests ministered. They lived and walked in the light, when darkness brooded over the desert outside; but it was not the light of the sun, but of the candlestick, which represented the light of God. It was made of a talent of pure gold, which, at four pounds an ounce, would be worth \$28,000. Christ and the Church are both seen here. The base and stock, or main pillar, represent Christ. The branches represent the Church. — *Rodgers*. There was only one lamp-stand, denoting the unity of God's people; but it had various branches and lamps, denoting their multiplicity in unity; and the number was seven, the symbol of their completeness. — *Johnson*. Would not the lamps that burned during the darkness seem to say to every troubled soul that God never slumbered nor slept, that at all times he is waiting to listen to the prayers of his people? — *Dale*. The golden candelabrum was located upon the south side of the holy place, over against the table. Hospitality, festivity, good cheer, require light in a home. Nothing can be more inviting than a well-lighted mansion, all furnished and ready for the entertainment of the guests. Extinguish the light, and all other preparations lose their value. God's house must be radiant because of the divine presence; "for he is light." From him issue all the beams of our spiritual illumination. — *Helmer*. **Light the lamps thereof.** The lamps were lighted at the time of the evening oblation (chap. 27: 20, 21). They are directed to be kept burning perpetually; but, from their being lighted in the evening, this seems to mean only during the night. The rabbis say that the central lamp only was alight in the daytime. — *Smith*.

5. **Altar of gold.** (Chap. 30: 1-10.) A double cube of one cubit (21 inches) square

6. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7. And<sup>1</sup> thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8. And thou shalt set up the court round about, and hang up the hanging at the court gate.

9. And thou shalt take the anointing oil, and<sup>2</sup> anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it<sup>3</sup> shall be an altar<sup>4</sup> most holy.

11. And thou shalt anoint the laver and his foot, and sanctify it.

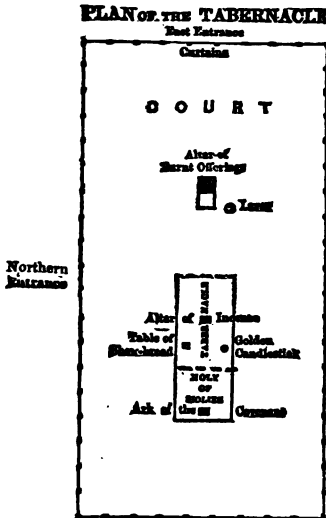
<sup>1</sup> Verse 30. Chap. 30: 18. <sup>2</sup> Chap. 30: 26. <sup>3</sup> Chap. 29: 36, 37. <sup>4</sup> Heb., *Holiness of Holinesses*.

by two high, with horns, was of shittim-wood, overlaid with gold, whence it is often called the *golden altar*, to distinguish it from the altar of burnt-offering, which was called the *brazen altar*. The blood of the sin-offering of atonement was sprinkled upon its horns once a year. The incense burnt upon it was a sacred composition of spices of divine prescription. It was offered every morning and evening, at first by Aaron and his sons, and afterward by the priests officiating in weekly course, and by the high priest on great occasions. The people prayed outside; and thus was typified the intercession of Christ in heaven, making his people's prayers on earth accepted. — *Smith*. The place for the altar of incense was outside the veil, opposite to the ark of the covenant, and between the candlestick on the south side and the show-bread table on the north. — *Cook*. Of gold. All the materials of the furniture within this inner sanctuary of God's house were either made of gold, or covered with this most precious metal, in order to express in symbol form the fact of the essential divine holiness. Nothing impure can approach him; and therefore the veil is suspended to prevent indiscriminate entrance. The hanging of the door; i.e., of the holy place, where it was divided from the court of the people. — This veil was suspended on five pillars, overlaid with gold, at the east end of the sanctuary; and though of the same rich material with the inner veil, yet it seems to have been less highly ornamented. — *Bush*.

6. Altar of burnt offering. (Chap. 38: 1-7.) The great altar which stood in the court immediately in front of the tabernacle was commonly called the ALTAR OF BURNT OFFERING. It was also called the BRAZEN ALTAR, because it was covered with bronze. — *Cook*. Here were to be offered the perpetual sacrifices of burnt offerings. Victims were to be slain, their blood sprinkled upon every thing connected with the service, and their flesh consumed with fire upon the altar. — *Helmer*. These sacrifices were typical of Christ's sacrifice.

7. The laver. The brazen laver, a vessel on a foot to hold water for the ablutions of the priests, stood between the altar of burnt offering and the entrance to the holy place. Its size and form are not mentioned. — *Smith*. The women surrendered their burnished mirrors in number sufficient to construct this ornamental tank, a free-will offering (Exod. 38: 8). — *Hamilton*. Like the symbols of the pure gold and fine linen, this water for washing signifies the moral cleanliness required of all who will come into the presence of God. — *Helmer*.

8. Set up the court round about. The court of the tabernacle, in which the tabernacle itself stood, was an oblong space, 100 cubits by 50 (i. e., 175 feet by 87½), having its longer axis east and west, with its front to the east. It was surrounded by canvas screens — in the East called *Kannauts* — five cubits in height, and supported by pillars of brass five cubits apart, to which the curtains were attached by hooks and fillets of silver. This enclosure was only broken on the eastern side by the entrance, which was 20 cubits



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12.<sup>1</sup> And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13. And thou shalt put upon Aaron the holy garments,<sup>2</sup> and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14. And thou shalt bring his sons, and clothe them with coats:

15. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be<sup>3</sup> an everlasting priesthood throughout their generations.

16. Thus did Moses: according to all that the LORD commanded him, so did he.

<sup>1</sup> Lev. 8: 1-13.    <sup>2</sup> Chap. 28: 41.    <sup>3</sup> Num. 25: 13.

wide, and closed by curtains of fine-twined linen, wrought with needle-work of the most gorgeous colors. — *Smith*.

9. **The anointing oil** (chap. 30: 22-26). This anointing is to signify the hallowing or setting of them apart to a holy use. Every thing here has been tainted with the presence of sin. The sinner must be sanctified in order to be received again into the fellowship of his Maker. The great agent of sanctification is the Holy Spirit. His purifying work is here typified by the anointing with oil. — *Murphy*.

12. **Shalt bring Aaron and his sons.** (See chap. 29. Lev. 8.) To consecrate and set them apart to the priests' office. — *Bush*. Aaron was appointed to the office of HIGH PRIEST, at first simply THE PRIEST, as representing the whole order, the intercessor between Jehovah and the people. — *Smith*. **Unto the door of the tabernacle.** To the open space in the court in front of the tabernacle, and near the entrance. It was here that the altar and the laver stood, and where all the ordinary sacrificial services were performed. — *Bush*. **Wash them with water.** Moses caused them to bathe entirely (*cf.* Lev. 16: 4), not merely to wash their hands and feet, as they were to do in their daily ministrations. This bathing, which the high priest had also to go through on the day of atonement, was symbolical of the spiritual cleansing required of all (2 Cor. 7: 1), but especially of those who had to draw near to God to make reconciliation for the sins of the people (Heb. 7: 26. Matt. 3: 15). — *Cook*.

13. **Put upon Aaron the holy garments.** (For description of the dress of the priests, see chap. 28.) By this was implied that not only were they to put away the impurities of the flesh, but to clothe themselves also with the graces of the Spirit, significantly shadowed forth by the splendid robes in which they were to officiate. — *Bush*. **Anoint him.** In the consecration to the office Aaron alone was anointed, whence one of the distinctive epithets of the high priest was "the anointed priest." This appears also from Exod. 29: 29, 30. The anointing of the sons of Aaron, i.e., the common priests, seems to have been confined to sprinkling their garments with the anointing oil. — *Smith*. **That he may minister unto me.** Aaron had peculiar functions. To him alone it appertained to enter the Holy of Holies, which he did once a year, on the great Day of Atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the veil. The other respects in which the high priest exercised superior functions to the other priests arose rather from his position and opportunities, than were distinctly attached to his office, and they consequently varied with the personal character and abilities of the high priest. The Epistle to the Hebrews sets forth the mystic meaning of his office, as a type of Christ, our great High Priest, who has passed into the heaven of heavens with his own blood to appear in the presence of God for us; and this is typified in the minutest particulars of his dress, his functions, and his privileges. — *Smith*.

14. **Clothe them with coats.** Tunics, or long skirts, of linen, common to all the priests.

15. **Anoint them.** (See under ver. 13.) **May minister unto me in the priest's office.** Their chief duties were, to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore both by day and night, to feed the golden lamp outside the veil with oil; to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the tabernacle. They were also to teach the children of Israel the statutes of the Lord. — *Smith*. **Be an everlasting priesthood.** The meaning is, that, as far as the common priests were concerned, the efficacy of this first anointing should extend to the whole future line, so that they need not from one generation to another receive successively the consecrating unction. With the high priest

the case was different. As he was elected, it was fit that he should, upon entering into office, be anointed. — *Bush*.

16. Thus did Moses according to all that the Lord commanded him, On his part, the same scrupulous fidelity was shown in conforming to the "pattern" in the disposition of the furniture, as had been displayed by the workmen in the erection of the edifice. — *J. F. and B.*

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Edersheim's *The Temple and its Services*, chaps. 4-6. William M. Taylor's *Moses the Lawgiver*, chap. 14. Bonar on *Leviticus*. Fairbairn's *Typology of Scripture*. Dr. Gordon's *Christ in the Old Testament*. Hamilton's *Moses the Man of God*, chap. 18. Rev. C. D. Helmer in *National Sunday-school Teacher*, April, 1874, "The Foreshadowings of the Tabernacle." George Rogers's *The Gospel according to Moses*. Edersheim's *Exodus and the Wanderings*, p. 123. The construction of the tabernacle is best described in Smith's *Bible Dictionary*, article "Temple," copied in the *Bible Commentary*.

### ILLUSTRATIVE.

I. As the pictures in a camera-obscura are the exact representation of the things without, and yet are only shadow-pictures, and not the reality; so the tabernacle, its furniture and services, are the pictures and representations of the salvation that came through Jesus Christ. They are both one thing, in perfect harmony, — only the Old Testament is the picture, and the New Testament the reality. — *P.*

II. The tables of the law, in the tabernacle of worship. — While Mr. Moody was at Baltimore, in the winter of 1878-79, he preached every sabbath at the penitentiary. There are about 1,000 inmates. It is the custom to give to each one who obeys the rules, and has no black marks for a month, a check, which is equivalent to one day off from his sentence. There were usually 40 or 50 out of the thousand, who would gain their check by good behavior. After Mr. Moody had preached there a few weeks, only one out of the thousand failed of gaining their check. The morality had increased from 40 to 999. So it is ever that the religion of Jesus Christ, which is typified by the tabernacle, is the one sure means of making men keep the law. — *P.*

### PRACTICAL.

1. The central point, the real heart that gives life and power to any nation, is the house of God, and his worship there.
2. The Old Testament and the New are one in spirit and aim, both showing the same way of salvation.
3. The house of God should be the place where the way of salvation is continually pointed out.
4. There is a progress in holiness, from the camp to the court, to the holy place, to the holy of holies where God dwells.
5. We cannot enter that way except through the sacrifice of atonement.
6. Once entered, we find the water of purity, the light of Christ, the anointing of the Holy Spirit, communion with God at his table, and God's presence in the holy of holies.
7. By the blood of atonement, and the worship of God, we find the keeping of the law.
8. God's guiding pillar of cloud and fire is ever over his house.

### SUGGESTIONS TO TEACHERS.

In this lesson is set forth by clear and beautiful illustrations THE WAY OF SALVATION, as realized in Jesus Christ. With the picture of the tabernacle teachers can lead their classes from one point to another, showing the beginning and progress of holiness. (1) First is *the tabernacle, the house of God*, its construction, and meaning. (2) *The brazen altar of sacrifice*, before we enter the tabernacle; so only by the sacrifice of Christ we can begin a holy life. (3) *The laver*, still outside, showing the need of cleansing, the washing of regeneration. Expressed in baptism. (4) We enter *the holy place, the church on earth*, and find the *candlestick*, the light of God's word. (5) *The table of show-bread*, signifying communion with God, — the Lord's Supper. (6) *The altar of incense*, typifying prayer. (7) *The anointing*, vers. 9-11, 15, the sanctifying influences of the Holy Spirit. (8) All this leads to *the holy of holies*, perfect holiness, — heaven, with the mercy seat, and holding the tables of the law, the expression of a holy nature.

## LESSON III.—OCT. 16.

## THE BURNT-OFFERING.—LEV. I : I-14.

**TIME.**—April, May, B. C. 1490. The tabernacle was set up the first day of the first month (about the middle of March) of the second year of the exodus; and they left Sinai the 20th day of the second month (early in May). The sacrifices were probably arranged during this 50 days.

**PLACE.**—Valley Rahah, in front of Mount Sinai.

**THE BOOK OF LEVITICUS.**—Leviticus is the book of service, setting forth the way of access to God.—*Sunday-school Teacher.* It tells us in its first part (chaps. 1-16), how Israel was to *approach* God; and in its second part (chaps. 17-27), how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers.—*Edersheim.* The author was Moses.

**SACRIFICES AND OFFERINGS.**—We are ignorant of the origin of sacrifice. But the existence of the institution among the children of Adam soon after the promise of the Messiah (Gen. 3 : 15; 4 : 3, 4), its fitness as the symbol of a guilt deserving death and of a substitute for the sinner, and its wide extension among all nations, forbid the conclusion that it was the invention of man, and lead to the conviction that it had its inception in a primitive revelation, whose existence is demonstrated by the many strange hints and fragments of truths preserved in the traditions of the heathen. The sin-offering, however, the most clear and sublime foreshadowing of Christianity, was probably unknown (rather, less known) before the erection of the tabernacle. The ideas of sin and propitiation were latent (less prominent) in the earlier sacrifices; but the power given by the law to the conviction of sin, and the yearning for reconciliation with God, called for a distinct service, wholly dedicated to their expression.—*Johnson.* The sacrifices were of three kinds.

1. *Burnt-offerings*, accompanied by *meat* and *drink offerings*. (Meat is used for food in general, more especially for corn and flour.) 2. The *peace-offerings*. (See Lesson IV.) 3. The *sin-offerings*, including also the *trespass-offerings*. (See Lesson VI., Fourth Quarter.)

*Connection of the burnt-offering with the sin-offering*  
**CONNECTION** *between the burnt-offering and the sin-offering*

When the tabernacle had been erected in the plain before Sinai, Jehovah spoke from the mercy-seat in the holy of holies, as he had promised (Exod. 25 : 22), and communicated the ceremonial and civil laws which constitute such a large portion of Leviticus. The laws by which the nation was to be governed having been published by the voice of God, and recorded by the pen of Moses, the command was issued to prepare for the march, which began shortly afterwards (Num. 10 : 11).—*Johnson.*

1. And the LORD <sup>1</sup>called unto Moses, and spake unto him <sup>2</sup>out of the tabernacle of the congregation, saying,

2. Speak unto the children of Is-

rael, and say unto them,<sup>3</sup> If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

<sup>1</sup> Exod. 19 : 3.    <sup>2</sup> Exod. 40 : 34, 35.    Num. 12 : 4, 5.    <sup>3</sup> Chap. 22 : 18, 19.

## EXPLANATORY.

1. **The Lord** (Jehovah, by us translated "Lord") is the distinctive divine title throughout Leviticus.—*Lange.* The tabernacle of the congregation (rather, the tent of meeting). When Jehovah was about to give his people the law of the Ten Commandments (Exod. 19 : 3), he called to Moses from the top of Mount Sinai in thunders and lightnings and a thick cloud. When he was now about to give them the law by which their formal acts of worship were to be regulated, he called to Moses out of the tabernacle which had just been constructed at the foot of the mountain.—*Cook.*

2. **Speak unto the children of Israel.** It is important to observe that these first instructions (1 : 2-3 : 17) are addressed expressly to the individual who felt the need of



3. If his offering *be* a burnt sacrifice of the herd, let him offer a male,<sup>1</sup> without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

<sup>1</sup> Exod. 12: 5. Deut. 15: 21. Mal. 1: 14. Eph. 5: 27. Heb. 9: 14.

sacrifice on his own account. **Bring an offering;** Hebrew, *korban*: the general name for what was formally given up to the service of God (see Mark 7: 11), and exactly answering to the words *offering* and *oblation*.—*Cook*. The directions given here relate solely to voluntary or free-will offerings, those rendered over and above such as, being of standing and universal obligation, could not be dispensed with or commuted for any other kind of offering (Exod. 29: 38; chap. 23: 37. Num. 28: 3, 11-27, &c.).—*J. F. and B.* **Of the cattle . . . herd . . . flock, i.e.,** those animals that were not only tame, innocent, and gentle, but useful and adapted for food. This rule excluded horses, dogs, swine, camels, and asses (which were used in sacrifice by some heathen nations), beasts and birds of prey, as also hares and deer.—*J. F. and B.* By this means the Jews were undoubtedly excluded from partaking in the feasts of the heathen around, who ate those animals which were forbidden to them.—*Walker*. Three conditions met in the sacrificial quadrupeds: (1) they were clean according to the law; (2) they were commonly used as food, and, being domesticated, (3) they formed a part of the home wealth of the sacrificers.—*Cook*. It was a first principle, that every sacrifice must be of such things as had belonged to the offerer. None other could represent him or take his place before God.—*Edersheim*. They were also the fittest representations both of Christ and of true Christians, as being gentle and harmless and patient and most useful to men. They were also so common that men might never want a sacrifice when they needed, or God required it.—*Pool*.

3. **A burnt sacrifice.** The original term for burnt-offering (*olah*) comes from a root which signifies to ascend. It is so called because it was laid whole on the altar, and then, with the exception of the skin, being consumed by fire, the greatest part of it *ascended towards heaven*.—*Bush*. The main idea of the burnt-offerings (though it included within itself more or less distinctly the idea of all other sacrifices) was consecration to God's service as the necessary condition of approaching him; also including the idea of expiation, without which sinful men might not draw near to God at all. The sin-offering expressly provided for the purpose of atonement. Having no inherent efficacy, it yet clearly pointed forward to the only effectual atonement made by Christ upon the cross. The peace-offerings were the ordinary means of communion with God through an external rite, and of expressing outwardly thanksgiving for his mercies, or supplication for his favors.—*Frederic Gardiner, D.D.* There were as public burnt-offerings: (1) The daily burnt-offering, — a lamb of the first year, sacrificed every morning and evening for the people (Exod. 29: 38-42. Num. 28: 3-8). (2) The sabbath burnt-offering, double of that which was offered every day (Num. 28: 9, 10). (3) The offering at the new moon, the three great festivals, the great day of atonement, and the feast of trumpets; generally two bullocks, a ram, and seven lambs. (See Num. 28: 11-29.) Private burnt-offerings were appointed at the consecration of priests (Exod. 29: 15. Lev. 8: 18; 9: 12); at the purification of women (Lev. 12: 6-8); at the cleansing of lepers (Lev. 14: 19); and the removal of other ceremonial uncleanness (Lev. 15: 15, 30); on any accidental breach of the Nazaritic vow, or at its conclusion (Num. 6. Comp. Acts 21: 26 ff). Freewill burnt-offerings were accepted by God on any solemn occasion (Num. 7. 1 Kings 8: 64). But, except on such occasions, the nature, the extent, and the place of the sacrifice were expressly limited by God; so that, while all should be unblemished and pure, there should, be no idea, as among the heathen, of buying his favor by costliness of sacrifice.—*Rev. Alfred Barry*. The burnt-offering was not only preceded by the sin-offering, but it was followed by the oblation and the drink-offering (see on Exod. 40: 29); for the true dedication of the person to God is incomplete without a dedication of the property, represented by the food, and a joyous and thankful spirit, represented by the wine.—*Johnson*. **A male.** The burnt-offering, unlike the sin and peace offering, must always be a male, as indicating strength and energy.—*Edersheim*. The case of the cows offered in 1 Sam. 6: 14, was altogether exceptional, and the red heifer (Num. 19: 1-10) was not burned upon the altar at all.—*Lange*. **Without blemish, i.e.,** having neither deformity, defect, nor superfluity of members, and free from distemper. This was a prefiguration of the perfect excellence of the sacrifice of Christ, who was "a lamb *without blemish* and without spot" (1 Pet. 1: 19). And not only so: it was doubtless designed to intimate that we are to offer to God the best of all we have; the best of our time and strength, the vigor of our days, and the utmost of our talents. What a man soweth, that shall he reap. Niggardly and unwilling gifts, weary and distasteful services, hasty and

4. <sup>1</sup> And he shall put his hand upon the head of the burnt offering; and it shall be <sup>2</sup> accepted for him <sup>3</sup> to make atonement for him.

5. And he shall kill the <sup>4</sup> bullock before the LORD, <sup>5</sup> and the priests, Aaron's sons, shall bring the blood, <sup>6</sup>

and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6. And he shall flay the burnt offering, and cut it into his pieces.

7. And the sons of Aaron the priest shall put fire upon the altar,

<sup>1</sup> Exod. 29: 10, 15, 19. Chap. 3: 2, 8, 13. Chap. 4: 15. Chap. 8: 14, 22. Chap. 16: 21. <sup>2</sup> Chap. 22: 21, 27. Isa. 56: 7. Rom. 12: 1. Phil. 4: 18. <sup>3</sup> Num. 15: 25. <sup>4</sup> 2 Chron. 29: 23, 24. Rom. 5: 11. <sup>5</sup> Mic. 6: 6. <sup>6</sup> 2 Chron. 35: 11. Heb. 10: 11. <sup>7</sup> Chap. 3: 8. Heb. 12: 24. 1 Pet. 1: 2.

perturbed devotions, will find no more acceptance than the Israelite's blemished ox. — *Bush*. Of his own voluntary will. The act of offering was to be voluntary on the part of the worshipper; but the mode of doing it was in every point defined by the law. The presenting of the victim at the entrance of the tabernacle was in fact a symbol of the free will submitting itself to the law of the Lord. — *Cook*. At the door of the tabernacle. The place denoted is that part of the court which was in front of the tabernacle, in which stood the brazen altar and the laver, and where alone sacrifices could be offered. — *Cook*.

4. Put his hand upon the head. This meant transmission and delegation, and implied representation; so that it really pointed to the substitution of the sacrifice for the sacrificer. Hence it was always accompanied by confession of sin, and prayer. It was to be done "with one's whole force;" as it were, to lay one's whole weight upon the substitute. — *Ederheim*. To make atonement for him. The idea of substitution, as introduced, adopted, and sanctioned by God himself, is expressed by the sacrificial term rendered in our version "atonement," but which really means "covering," the substitute in the acceptance of God taking the place of, and so covering, as it were, the person of the offerer. — *Ederheim*. From what has been said, it is evident that the burnt-offering pointed to Christ, who gave himself without spot to God, on whose head all our sins were laid, and who was not the mere type of a surrender to the divine service, but the very embodiment and example of such a surrender (Heb. 5: 1, 3, 7, 8). While the worshipper who presented the sin-offering represented the sinner as he first comes to Christ for pardon, the worshipper who presented the burnt-offering represented the Christian for whom the sin-offering has been presented and accepted, who already stands within the covenant, who needs to ever lay his hands afresh on the Victim of Calvary, confessing his sins; whose attitude, however, is also one of daily and perpetual dedication to the service of his divine Master (Rom. 12: 1). — *Johnson*.

5. He shall kill the bullock. This was performed, in the case of private sacrifices, by the offerer himself, and by the priests and Levites in that of the national and festal offerings. — *Keil*. Before the Lord; i.e., in immediate view of the place where his presence was especially manifested. — *Lange*. Sprinkle the blood round about upon the altar. The priest was to sprinkle the blood against all the sides of the altar; and this was done, according to Jewish tradition, by throwing it from a bowl successively against the opposite corners of the altar, so that it sprinkled against each of the adjoining sides. — *Gardiner*. We are left in no doubt as to the sacrificial meaning of the blood. As the material vehicle of the life of the victim, it was the symbol of the life of the offerer. In contrast with the flesh and bones, it expressed in a distinct manner the immaterial principle which survives death. This is distinctly assigned as the reason for its appointed use in the rites of atonement. — *Cook*. The blood is the symbol of the spiritual life which is given up to Jehovah. That it must be poured out on the altar before the burnt-offering can be kindled, tells us plainly that no offering-up of life or body is profitable unless the soul has first been given to Jehovah. — *Lange*. The Israelites were by this rite most impressively taught that without the shedding of blood there was no remission of sins. We know that the blood of all the animals shed at the altar of burnt-offering owed all its excellency to its being a type of that blood of Jesus by which he hath obtained eternal redemption for us. — *Bush*.

6. He shall flay (skin) the burnt-offering. The offerer skinned the animal, and the skin belonged to the officiating priest. — *P*. Cut it into his pieces; i.e., properly divide it according to custom. It was cut in pieces, signifying the laying-open to the eye of God of the inmost being of the offerer (Heb. 4: 12, 13). — *Smith*.

7. Put fire upon the altar. By which is probably meant stirring up, cherishing, supplying fuel for, the fire that was originally kindled from heaven, and which was to be kept perpetually burning on the altar, as may be seen from Lev. 6: 11. — *Bush*.

and<sup>1</sup> lay the wood in order upon the fire :

8. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar :

9. But his inwards and his legs shall he wash in water : and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a<sup>1</sup> sweet savor unto the LORD.

10. ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice ; he shall bring it a male without blemish.

11. And he shall kill it on the side of the altar northward before the LORD : and the priests, Aaron's sons,

shall sprinkle his blood round about upon the altar.

12. And he shall cut it into his pieces, with his head and his fat : and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar :

13. But he shall wash the inwards and the legs with water : and the priest shall bring *it* all, and burn *it* upon the altar : *it is* a burnt sacrifice, an offering made by fire, of a sweet savor unto the LORD.

14. ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of<sup>3</sup> turtledoves, or of young pigeons.

<sup>1</sup> Gen. 22: 9.    <sup>2</sup> Gen. 8: 21.    Ezek. 20: 28, 41.    <sup>2</sup> Cor. 2: 15.    Eph. 5: 2.    Phil. 4: 18.    <sup>3</sup> Chap. 5: 7.  
Chap. 12: 8.    Luke 2: 24.

8. **The parts . . . in order.** The parts of the victim were then salted by the priest in conformity with the rule (2: 13. Ezek. 43: 24. Mark 9: 49), and placed "in order" upon the wood, i.e., in the same relation to each other that they had in the living animal. — *Cook*. Every thing about the sacrifice must have that method and regard to propriety becoming in an act of worship. — *Gardiner*.

9. **His inwards . . . his legs . . . shall he wash.** The parts which were washed were the stomach and bowels, and feet divided from the carcass at the knee-joint. These parts, in order that no filthy adhesions might pollute the sacred offerings, were not to be burnt upon the altar until they had been thoroughly cleansed by washing in water. — *Bush*. **The priest shall burn.** The verb here translated *burn* is applied exclusively to the burning of the incense, to the lights of the tabernacle, and to the offerings on the altar. The primary meaning of its root seems to be *to exhale odor*. The word for burning in a common way is quite different, and is applied to the burning of those parts of victims which were burned without the camp (4: 12, 21. Num. 19: 5, &c.). The importance of the distinction is great in its bearing on the meaning of the burnt-offering. The substance of the victim was regarded not as something to be consumed, but as an offering of sweet-smelling savor sent up in the flame to Jehovah. — *Cook*. **Of a sweet savor.** This phrase is applied to all sacrifices, but belongs peculiarly to the burnt-offering. As we delight in sweet odors, so he calls the sacrifice made according to the law a sweet savor. But that this is not to be taken in the naked letter is shown both by the divine nature which is incorporeal, and by the ill smell of the burnt bones. — *Theodore*. God would graciously accept the sacrifices: they were pleasing and delightful to him, because they represented Christ, the great gospel sacrifice, and were offered up in thankfulness and faith. — *Cruden*. As the pains of Christ's offering were not pleasing in themselves, but in the spirit they manifested.

10. **Of the flocks.** Those who could not afford the expense of a bullock might offer a ram or a he-goat, and the same ceremonies were to be observed in the act of offering. — *J. F. and B.*

11. **On the side of the altar northward.** The regular place for slaughtering the animals for burnt-offerings, sin-offerings, and trespass-offerings, was on the north side of the altar. Tradition tells us that before the sacrifice laid his hand upon the head of the victim, it was bound by a cord to one of the rings fixed for the purpose on the north side of the altar, and that at the very instant when the words of the prayer, or confession, were ended, the fatal stroke was given. The peace-offerings and the paschal lambs might, it would seem, be slain in any part of the court. — *Cook*.

14. **If the burnt sacrifice . . . be of fowls.** The gentle nature and cleanly habits of the dove led to its selection, while all other fowls were rejected, either for the fierceness of their disposition or the grossness of their taste; and in this case, there being, from the

smallness of the animal, no blood for waste, the priest was directed to prepare it at the altar, and sprinkle the blood. This was the offering appointed for the poor. The fowls were always offered in pairs; and the reason why Moses ordered two turtle-doves or two young pigeons was not merely to suit the convenience of the offerer, but according as the latter was in season; for pigeons are sometimes quite hard and unfit for eating, at which time turtle-doves are very good in Egypt and Palestine. The turtle-doves are not restricted to any age, because they are always good when they appear in those countries, being birds of passage; but the age of the pigeons is particularly marked, that they might not be offered to God at times when they are rejected by men. — J. F. and B.

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### ILLUSTRATIVE.

I. The whole system of burnt-offerings was continually teaching that men were sinners, and needed a Saviour in order that they might see and seek after the good. It was a hard problem, how to make men feel their sin. A missionary once said that the hardest work he had was to convince the heathen that they were sinners, and had need of a better life. A sea-captain on Cape Ann used to go out on deck in pleasant weather, and with uplifted hand defy the Almighty to come down on deck, and fight with him. But when a storm arose, he would pray in his cabin to the God he had defied. It was a consciousness of sin that made him pray in the storm; but he had not learned his sinful nature, or he never would have defied God in the sunshine. A man will not go for the doctor till he believes he is sick, nor seek a Saviour till he is conscious of sin. — P.

II. Plato illustrates the condition of the soul by the marine Glaucus, who, finding the fountain of immortality, became immortal; but, angry at not being able to point out the fountain to others, he threw himself into the sea, and every year coursed about among the islands. But people could "not easily perceive his ancient nature, because the ancient members of his body are partly broken off, and others are worn away; and, besides this, other things are grown to him, such as shellfish, sea-weeds, and stones" (*Republic*, 10: 11). But the soul so deformed with sin is apt to imagine that it is about as good as it need be, and requires no cleansing to restore it to its noble and perfect nature. These sacrifices were to teach the soul its needs, and lead it to seek divine help, and likeness to God. — P.

### PRACTICAL.

1. We should devote to God a portion of all he gives to us, as a token of loyalty and love.
2. All worship, and love, needs an expression, utterance.
3. It should be by frequent, repeated acts of worship.
4. Giving is an act of worship, and should ever accompany all our worship.
5. We should give our best to the Lord.
6. All real sacrifice is a sweet savor to God. He loves the feelings it expresses.
7. We all need forgiveness, and the sacrifice of Christ.
8. We need to feel our sinfulness, that we may seek the Saviour.
9. The best sacrifice we can offer is ourselves, body and spirit, a living sacrifice.

### SUGGESTIONS TO TEACHERS.

The main idea of this lesson seems to be THE WAY OF ACCESS TO GOD: (1) The first idea of sacrifices is to awaken the consciousness of sin, and the need of forgiveness, — a most difficult lesson to impress. (2) The burnt-offering (vers. 2, 4-10, 14), and especially the daily burnt-offerings, point to Christ and his atonement. Why do we need an atonement? (3) Consecration (vers. 2, 3), for, when we have realized the offering of Christ, we then give ourselves a living sacrifice to God. (4) A sweet savor (vers. 9, 13), not in the fumes of the burning offering, but in the love, repentance, faith, and self-sacrifice it represents.

## LESSON IV.—OCT. 23.

## THE PEACE-OFFERING.—LEV. 7: 11-18.

**TIME.**—April, May, B. C. 1490; see last lesson.**PLACE.**—Valley Rahah, in front of Mount Sinai.

## INTRODUCTION.

The peace-offering is first mentioned (Exod. 20: 24) in reference to the future offerings of the law, but in a way that seems to imply a previous familiarity with this kind of sacrifice. Under the law it was separated into *three varieties*: (1) the thank, (2) the vow, and (3) the free-will offerings. The idea of propitiation was less prominent in this than in any other sacrifice; although the sprinkling of the blood, which was always propitiatory, formed a part of its ritual; but it was especially *the sacrifice of communion with God*, in which the blood was sprinkled, and the fat burned upon the altar, certain portions given to the priests, and the rest consumed by the offerer with his family and friends in a holy sacrificial meal. In the wilderness no sacrificial animal might be used for food, except it had first been offered as a sacrifice. It naturally became one of the most common of all the sacrifices, and the victims for it were sometimes provided in enormous numbers, as at Solomon's dedication of the temple (1 Kings 8: 63). Peace-offerings were for the most part voluntary, but were also prescribed on several occasions, as at the fulfilment of the Nazarite vow (Num. 6: 17), and were constantly expected at the great festivals. — *Frederic Gardiner, D.D.* The peace-offering was always preceded by the peculiar victim (sin-offering), whenever any person offered both these kinds of sacrifices on the same day. — *Outram.*

11. And<sup>1</sup> this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes

<sup>1</sup> Chaps. 3: 1; 22: 18, 21.

## EXPLANATORY.

11. This is the law of the sacrifice of peace-offerings. Peace-offerings were of the flock or the herd, like the burnt-offerings (but never of the fowl), probably because their diminutive size did not admit of the threefold division between God, the priest, and the people). They might be male or female. They were slain with the same ceremonies as the burnt-offering; but only a part was burnt upon the altar, namely, all the fat, the kidneys, the caul or midriff, and, in the case of a lamb, the rump. These parts formed, according to Oriental tastes, the delicacies of the feast, and therefore they were offered to Jehovah; and they are emphatically called his *bread* (Ezek. 44: 7, compare Lev. 21: 6, 8, 17). The breast and the shoulder were the portion of the priests, who might eat them in any clean place with their sons and daughters. They were called the *wave-breast* and the *heave-shoulder*, from the motions made in offering them before Jehovah. These motions seem to indicate the joy of a feast; and with joy the worshipper was to eat the rest of the flesh of the sacrifice and the bread of the meat-offering, under certain restrictions (the prohibition of the eating of blood or fat), to insure ceremonial purity. — *Smith.* The victim of the peace-offering was to be divided between God, and the priest, and the people. Partaking of the same viands was ever considered as the bond and proof of friendship and peace; and here the Lord, his priests, and the offerer himself, all partook of the same offerings. They sat down together, as it were, at the same table. In this rite accordingly the Jew would read a happy assurance of the divine favor towards him. As he brought his offering to the altar, he would think of the great mercy of God in thus providing a way of acceptance for him, and admitting him to his own friendship and love. As he laid his hand on the animal's head, and as he saw its blood streaming at his feet, he would think of his own utter unworthiness to appear before God, and he would be affected to think that he owed all his permission to approach him to the sufferings of another in his stead. As he saw the smoke of the fat ascend to heaven, he would rejoice in this acceptance of his offering. When he

mingled with oil, and unleavened wafers<sup>1</sup> anointed with oil, and cakes mingled with oil, of fine flour, fried.

13. Besides the cakes, he shall

offer for his offering<sup>2</sup> leavened bread with the sacrifice of thanksgiving of his peace offerings.

<sup>1</sup> Chap. 2: 4. Num. 6: 15. <sup>2</sup> Amos 4: 5.

looked upon the waved breast and the uplifted shoulder, he would be thankful for the ministry of the appointed servants of the Most High; and when he retired from the ceremony he would go on his way rejoicing that the Lord had accepted him in his work, and would eat his food with all the warmest emotions of gratitude and love. Such would be the legitimate influence of a ceremony of this nature upon the heart of every pious Jew. It would be one of his most privileged feasts, though but a private one, and would throw a peaceful and happy frame over the whole soul. Thus the evangelical doctrines were presented to him; and all those right feelings towards God, which are so powerfully called forth by the gospel, were in a measure according with his light experienced by a Jew. — *Bush*. In the Mosaic ceremonial, there was to be a sin-offering and a burnt-offering before there could be a peace-offering; and so now a man must first come to God as a sinner to have his sin put away, he must come to God as a worshipper to be accepted in Christ, and must feed on Christ as the food-offering. The consequence of all this will be peace, and such peace as no other person knows, or can possibly know, without coming to Christ. — *Rodgers*.

12. A thanksgiving, or thank-offering, the first of the three kinds of peace-offerings. It was offered in token of gratitude for special mercies and favors received, such as recovery from sickness, preservation in a journey, deliverance at sea, redemption from captivity; all of which are specified in Ps. 107, and for them men are called upon to offer the sacrifice of thanksgiving. — *Bush*. The thank-offering was accompanied by an oblation of three kinds, to which a fourth was added (ver. 13) of leavened bread, which last is perhaps to be considered as an accompaniment rather than a part of the offering. The drink offerings prescribed with this and other sacrifices in Num. 15 as to be offered "when ye be come into the land of your habitation," are not mentioned here, probably because they were not easily obtained during the life in the wilderness. — *Gardiner*. **Unleavened cakes**. These were a part of the meat-offerings (see Lesson III., under sacrifices and offerings), which were brought, both with burnt and peace offerings (but never with sin or with trespass offerings), or else by themselves. — *Edersheim*. As the burnt-offering signified the consecration of life to God, both that of the offerer himself and of his living property, so in the meat-offering the produce of the land was presented before Jehovah, as being his gift; in both cases with the devout acknowledgment: "Of thine own have we given thee" (1 Chron. 29: 10-14).<sup>2</sup> (The true dedication of the person to God is incomplete without a dedication of the property, represented by the food, and a joyous and thankful spirit, represented by the wine.) The name of the meat-offering, *Minchah*, signified in old Hebrew a gift in general, and especially one from an inferior to a superior (Gen. 32: 13). All meat-offerings were to be seasoned with "the salt of the covenant," as a sign of incorruptness, and of the savor of earnest piety. **Unleavened cakes**. A thick kind of cake, pierced with holes after the fashion of our baker's biscuit. They were composed chiefly of fine flour, representing the best of God's gifts, — unleavened; for leaven, as the beginning of decay, and as that which induces decay in the flour with which it is mixed, was regarded as the symbol of moral corruption (Matt. 16: 6. Luke 12: 1. 1 Cor. 5: 6-8. Gal. 5: 9). — *Johnson*. The corrupting element of leaven was forbidden, to indicate the contrariety of every thing spiritually corrupt to the pure worship and service of God. — *Fairbairn*. The leaven signifies an incongruous fellowship with the world, easily becoming contagious, which must be excluded from the priestly fellowship with Jehovah. — *Lange*. Honey, which may well be considered as the emblem of the unwholesome sweetness of sensual indulgence and worldly pleasure, was also prohibited. And these, we are well assured, are perfectly inconsistent with the acceptance of any offering which we may profess to bring to God. — *Johnson*. **Mingled with oil**. Mixed with oil (i. e., oil of olives), before baking. Oil is uniformly the symbol of the Holy Spirit; and its use in the oblation denoted that all our gifts to the cause of God should be made out of impulses proceeding from the Spirit of God. Frankincense was also to be presented with the oblation, as the symbol of prayer, denoting that all our gifts should be presented to God with prayer. — *Johnson*. **Wafers** (from a word meaning, *to beat or spread out thin*). This denotes a kind of very thin cake well described by *wafer*. **Anointed with oil**. The oil was applied to these after they were baked. **Mingled with oil, of fine flour, fried, or boiled in oil**. This last kind of cakes kneaded with oil is also cooked in oil. The kinds of bread mentioned were probably

14. And of it he shall offer one out of the whole oblation *for* a heave offering unto the LORD,<sup>1</sup> *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15.<sup>2</sup> And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16. But<sup>3</sup> if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten:

17. But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

<sup>1</sup> Num. 18: 8, 11, 19. <sup>2</sup> Chap. 22: 30. <sup>3</sup> Chap. 19: 6, 7, 8.

such as were in common use in the daily life of the Israelites; and there appears no reason to doubt that they were such as are still used in the East. There is no indication of any difference in the significance of the different offerings. The variety was most likely permitted to suit the circumstances of the worshippers.—*Cook*. This sort of sacrifice was appointed: 1. Because these are things of greatest necessity and benefit to man, and therefore it is meet that God should be served with them, and owned and praised as the Giver of them. 2. In condescension to the poor, to show that God would accept even the meanest services, when offered to him with a sincere mind.—*Pool*. They were taught that the things of the daily life were to be sanctified by offerings to God. Much of the ritual of the oblation is applied in the New Testament to Christian duties and affections. (See Matt. 16: 6. Mark 9: 49, 50. 1 Cor. 5: 7, 8. Col. 4: 6. Heb. 13: 15.)—*Gardiner*.

13. **Leavened bread.** Leaven was entirely excluded from the offerings for the altar, but not from another part of the offering, viz., that of the bread of the priests, which was not burnt upon the altar. • The occasion of the offering, it is to be recollected, was one of gratitude, praise, and rejoicing; and on such an occasion God would kindly allow a more palatable species of food for his servants, and accept at his own table the same bread which they were wont to use at theirs.—*Bush*.

14. **One out of the whole**; rather, out of each offering. That is, one loaf or cake out of each kind of meat-offering was to be a heave-offering (ver. 32) for the officiating priest. According to Jewish tradition, there were to be ten cakes of each kind of bread in every thank-offering. The other cakes were returned to the sacrificer. They were to be eaten by himself and his family and friends, if ceremonially clean, as a social and hospitable meal.—*Bush*. Among those invited, he was instructed to remember, besides his own friends, the Levite, whose living depended largely upon the gifts of the people, and the widow and the fatherless (Deut. 12: 18; 16: 11).—*Johnson*. This (eating together) is a usage of the greatest antiquity among all nations; as we see, for example, in Homer. It seems natural that worshippers should rejoice and feast in the presence of the God with whom they were reconciled, or whose goodness they came to confess by sacrifice. But in the Mosaic dispensation there seems to be a deeper significance in the partaking of the sacred things offered to God, a type of the spiritual sustenance which is received from Christ, who connects his death with our life, by saying, "Take, eat; this is my body, which is broken for you." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—*Smith*. **Heave-offering.** (See under ver. 11.) Heaving was a moving up and down. It was a solemn form of dedicating a thing to the use of the sanctuary.—*Cook*. **It shall be the priest's**; i. e., the heave-offering. **Sprinkleth the blood.** See Lesson III., under ver. 5.

15. **Eaten the same day.** Several reasons have been assigned for the limitation of the time for eating. (1) To prevent any corruption of the sacrifices, and (2) to guard against covetousness.—*Outram*. (3) It must be remembered also that the feast would rapidly lose its sacrificial associations as the interval was prolonged between it and the offering of the sacrifice.—*Gardiner*.

16. **A vow, or voluntary offering.** The vow-offering appears to have been a peace-offering vowed upon a certain condition (Gen. 28: 20-22); the voluntary-offering, one offered as the simple tribute of a devout heart rejoicing in peace with God and man, offered on no external occasion.—*Cook*. **On the morrow . . . the remainder.** The difference of time allowed, in which the flesh of these two kinds of peace-offerings might be eaten, evidently marks the one as of a superior sacredness to the other.—*Gardiner*.

17. **On the third day shall be burnt**; i. e., shall be destroyed by burning. It was proper that the sacrificial meat should not be polluted by any approach to putrefaction.

18. And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be<sup>1</sup> imputed unto him that offereth it; it shall be an<sup>2</sup> abomination, and the soul that eateth of it shall bear his iniquity.

<sup>1</sup> Num. 18: 27.    <sup>2</sup> Chap. 11: 10, 11, 41.    Chap. 19: 7.

18. It shall not be accepted; *it shall not be placed to his account.* He shall not be accounted as having made any offering at all. **Shall be an abomination.** A thing hateful, detestable. **Shall bear his iniquity.** The sense is not, as many suppose, that, the offering being made void, the offerer remained with his former iniquity uncleansed; for these offerings were not at all appointed for the purpose of atonement, or the forgiveness of sin; but that the offerer, having transgressed a plain and very positive command, must bear the consequences of such transgression. — *Gardiner.*

Very beautiful and impressive were the lessons taught to the devout Israelite by the series of offerings prescribed, — not a mere collection of unmeaning, burdensome services, but full of instruction, intended and adapted to prepare for the better covenant wherein the shadows would have their abiding substance. But, under the multiplicity of these outward oblations, the Hebrews lost the thought in the symbol, the thing signified in the sign; and, failing in those devotional sentiments and that practical obedience which offerings were intended to prefigure and cultivate, sank into the practice of mere dead works. Whereupon the prophets began to utter their admonitions, to which the world is indebted for so many graphic descriptions of the real nature of religion, and the only true offerings to Almighty God. — *Abbott.*

In general, as the office of the old covenant was to give the knowledge of sin, rather than, by any thing within itself, completely to do it away; so was it designed to awaken rather than to satisfy the desire for reconciliation and communion with God. In so far as it actually accomplished either purpose, it was by its helping the faith of the worshippers to lean, through its types, upon the one true Sacrifice in the future. His coming was "peace on earth," and by him have we peace and communion with God. No one of these alone can fully typify Christ: beforehand each of his great offices in our behalf must be set forth by a separate symbolical teaching; but, when he has come, all these separate threads are gathered into one, and he is become our "all in all." — *Gardiner.*

### LIBRARY REFERENCES.

Edersheim's *The Temple and its Services*, chaps. 5, 6, 8. Walker's *Philosophy of the Plan of Salvation*, chap. 7. Bertram's *Homiletical Cyclopædia*, 973, 975, 4155. On communion with God, Foster's *Cyclopædia of Illustrations*, 11: 9216-9222; and Trench's *Poems*, "The Barmecide," on Gratitude.

### ILLUSTRATIVE.

I. **Communion with God.** A missionary from the East once said, that one of the greatest hinderances to the elevation of the people was that the families did not eat together. Very much of our acquaintance, of mutual help and love, comes from the family gatherings at the daily meals. The feasts of the Church together at the Lord's Supper, the meeting often with God and his people at some joyous feast dedicated to him, are great helps to a more intimate acquaintance and a deeper love.

II. **Expressions of gratitude.** President Hopkins, of Williams College, used to tell his classes, that if our religious feelings have no appropriate forms of expression, the feelings themselves will die out. If we do not take a reverential attitude in prayer, we shall lose the spirit of prayer. It is true that if a tree is stripped of its leaves, and kept so, it will die. If we do not express our gratitude and love to God, we shall lose what we have; but by expressing them they are increased, hence these offerings.

III. "Sing, sweet nightingale," said a shepherd to a silent songstress on a lovely evening in spring. "Ah!" replied the nightingale, "the frogs make such a noise that I have lost all pleasure in singing: dost thou not hear them?" — "I hear them, indeed,"



returned the shepherd, "but thy silence is the cause of my hearing them."—*W. F. Crafts*. So let us be so full of gratitude that we shall not hear the grumblings and complaints that otherwise would fill our life.

### PRACTICAL.

1. All the forms prescribed by God were full of spiritual instruction:
2. Communion with God, as one of his family and friends, is the need of men.
3. When we commune together in God's house, our souls are doubly knit together.
4. A spirit of thankfulness should be cultivated.
5. Our spiritual feelings need to be expressed: expressing them increases them.
6. Our whole daily life is better for devoting portions of it directly to God. Sundays bless all the week-days. Morning prayer gives spiritual life to all the hours.
7. The Lord's Supper is one of our feasts of joy and thanksgiving.

### SUGGESTIONS TO TEACHERS.

The peace-offerings were the means of COMMUNION WITH GOD, through the worship of thanksgiving, and gifts to God of their daily sustenance. (1) *The peace-offering* was a union of God, his ministers, and the people, in a joyous feast of grateful love, as the Lord's Supper should be. Show what is communion with God, and how we may attain it. (2) *The thanksgiving-offerings* were those peace-offerings that expressed gratitude by devoting to God part of his daily gifts to men, bringing religion into the daily life, and cultivating a thankful spirit. (3) *Vow and voluntary offerings* are expressed now by giving to God's cause in token of some mercy or prosperity he has given us.

LESSON V. — OCTOBER 30.

NADAB AND ABIHU. — LEV. 10: 1-11.

**TIME.** — April, B. C. 1490; on the afternoon (chap. 10: 19) of the first day that the priests entered upon the regular sacrifices of the tabernacle (8: 33; 9: 1), just after the week of consecration of the priests.

**PLACE.** — In the camp in the valley of Râhah before Mount Sinai.

**CIRCUMSTANCES.** — Chaps. 8, 9, and 10 of Leviticus (the only historical chapters in the book, except part of chap. 24), give an account of the inauguration of the services of the tabernacle, which other parts of the book describe. To crown all, God's glory had appeared at the tabernacle, and fire from heaven had consumed the sacrifices on the brazen altar.

### INTRODUCTION.

The incident of to-day's lesson occurred just after Aaron and his sons had been set apart to the priesthood (see chaps. 8, 9), and — the tabernacle having been erected — the system of ritual worship was in full operation. Aaron had four sons, — Nadab, Abihu, Eleazer, and Ithamar, — who had daily duties to discharge at the tabernacle. The two former, as the eldest, enjoyed special consideration; and they had been with their father and Moses in the sacred mount, which had not been the case with their brothers. Among the priestly services was that of offering the precious incense upon the golden altar within the tabernacle, at the very time that the daily sacrifice was being consumed upon the brazen altar in the court without. At the time the ritual service had been inaugurated, the fire of the great altar had been kindled from heaven; and it was made an ordinance that this holy fire should always be kept up and preserved, and that this, and this alone, was to be used in all the sacred services. The priests who offered incense had therefore to fill their censers with fire from the great altar when they went into the tabernacle to burn incense. It was in this matter that Nadab and Abihu sinned. — *Kitto*.

1. And<sup>1</sup> Nadab and Abihu, the sons of Aaron,<sup>2</sup> took either of them his censer, and put fire therein, and put incense thereon, and offered<sup>3</sup> strange fire before the LORD, which he commanded them not.

2. And there went<sup>4</sup> out fire from the LORD, and devoured them, and they died before the LORD.

3. Then Moses said unto Aaron, This *is it*<sup>5</sup> that the LORD spake, saying, I will be sanctified in them that

<sup>1</sup> Chap. 16: 1; 22: 9. Num. 3: 3, 4; 26: 61. 1 Chron. 24: 2. <sup>2</sup> Chap. 16: 12. Num. 16: 18. <sup>3</sup> Exod. 30: 9. <sup>4</sup> Chap. 9: 24. Num. 16: 35. <sup>5</sup> Sam. 6: 7. <sup>6</sup> Exod. 19: 22; 29: 43. Chap. 21: 6, 17, 21. Isa. 52: 11. Ezek. 20: 41; 42: 13.

### EXPLANATORY.

1. **Nadab and Abihu.** Are first mentioned in the genealogies (Exod. 6: 23. Num. 26: 60), and are supposed to have been Aaron's eldest sons. (See Introduction.) The Lord had only just confirmed and sanctified the sacrificial service of Aaron and his sons by a miracle, when he was obliged to sanctify himself by a judgment upon Nadab and Abihu. — *Keil.* The page of human history has ever been a sadly blotted one. It is a record of failure from first to last. Amid all the delights of Eden, man hearkened to the tempter's lie (Gen. 3). When preserved from judgment, and introduced into a restored earth, he was guilty of the sin of intemperance (Gen. 9). When conducted by Jehovah's outstretched arm into the land of Canaan, he "forsook the Lord, and served Baal and Ashtaroth" (Judg. 2). When placed at the summit of earthly power and glory, with untold wealth at his feet, and all the resources of the world at his command, he gave his heart to the uncircumcised stranger (1 Kings 11). No sooner had the blessings of the gospel been promulgated than it became needful for the Holy Ghost to prophesy concerning "grievous wolves," "apostacy," and all manner of failure (Acts 20: 29. 1 Tim. 4: 1-3. 2 Tim. 3: 1-5. 2 Pet. 2. Jude). And, to crown all, we have the prophetic record of human apostacy from amid all the splendors of millennial glory (Rev. 20: 7-10). Hence, therefore, we are, in a measure, prepared for the words with which our chapter opens. — *C. H. McIntosh.* **His censer.** The censer was a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled. The only distinct precepts regarding the use of the censer are found in Num. 4: 14 and Lev. 16: 12. Neither in connection with the erection of the tabernacle nor with that of the temple is any idea given of the form and appearance of the censers. — *Abbott.* On the day of atonement the censer was filled with live coals from the sacred fire on the altar of burnt offering, and borne into the holy of holies, where the incense, which the high priest had brought in his hand, was thrown upon the burning coals. In this case the incense was burnt while the high priest held the censer in his hand; but in the *daily* offering the censer was set down upon the altar of incense. — *McClintock and Strong.* **Incense.** The incense used in the Jewish offerings was a mixture of sweet spices (Exod. 30: 34-38). It could be burned only by the priests, — by them was burned twice a day on the golden altar; also on the day of atonement by the high priest. It was unquestionably a symbol of prayer and aspiration. — *Abbott.* (See Lesson I., First Quarter, ver. 9; also Lesson II., Fourth Quarter, ver. 5.) **Offered strange fire.** Instead of filling their censers with coals from the altar, where a supernatural fire had been kindled from heaven, and which was always to be used in burning incense, they contemptuously disregarded this ordinance, and filled their vessels with common fire. This was the head and front of their offending, whatever minor accessories of guilt may have accompanied it. There is reason to suppose, that, apart from the quality of the fire which they brought, there was a rash intrusion and a reckless irregularity in their going forward to officiate at the time and in the manner they did. The whole transaction, as recorded, has an air of abruptness and precipitancy, as if they rushed upon the service without waiting for instructions, either from Moses or Aaron; and as if they were encroaching upon the functions of the high-priest. There is ground for the belief suggested by most commentators, that they had *indulged too freely in wine.* This seems to be reasonably inferred from the solemn prohibition (vers. 9, 10). — *Bush.* The offence for which they were immediately visited with outward punishment was a flagrant outrage on the solemn order of the divine service, while the cause of their offence may have been their guilty excess. — *Cook.*

2. **There went out fire from the Lord;** i.e., from the shekinah that was resting upon the tabernacle. The fire which had just before sanctified the ministry of Aaron, as well pleasing to God, now brought to destruction his two eldest sons because they did not sanctify

come nigh me, and before all the people I will be<sup>1</sup> glorified. <sup>2</sup>And Aaron held his peace.

4. And Moses called Mishael and Elzaphan,<sup>3</sup> the sons of Uzziel the uncle of Aaron, and said unto them,

Come near,<sup>4</sup> carry your brethren from before the sanctuary out of the camp.

5. So they went near, and carried them in their coats out of the camp; as Moses had said.

6. And Moses said unto Aaron, and

<sup>1</sup> Isa. 49: 3. Ezek. 28: 22. John 13: 31, 32; 14: 13. <sup>2</sup> Thess. 1: 10. <sup>3</sup> Ps. 39: 9. <sup>4</sup> Exod. 6: 18, 22. Num. 3: 19, 30. <sup>5</sup> Luke 7: 12. Acts 5: 6, 9, 10; 8: 2.

Jehovah in their hearts, but dared to perform a self-willed act of worship; just as the same gospel is to one a savor of life unto life, and to another a savor of death unto death (2 Cor. 2: 16). — *Cook*. Devoured them. Destroyed their lives, not their bodies or garments, as appears from vers. 4, 5. They died before the Lord. The expression "before the Lord," or "Jehovah," is applied to the presence of God, both in the dwelling, viz., the holy place and the holy of holies, and also in the court. It is in the latter sense that it is to be taken here, as is evident from ver. 4. — *Keil*. The severity of this judgment may be compared with that upon Uzzah (2 Sam. 6: 7. 1 Chron. 13: 10), upon the sabbath-breaker (Num. 15: 32-36), or in the New Testament with that upon Ananias and Sapphira. In all these cases the punishment was not determined so much by the aggravation of the offence itself as by the necessity of indicating God's majesty, and by a signal judgment on the first occasion, preventing a repetition of the offence. — *Gardiner*. When the ritual service was so newly established, and just coming into regular operation, such an infraction of it by the very persons whose official charge it was to maintain its sacredness demanded a most rigid punishment, — even a miraculous interposition, — to protect the sacred service, and indeed the whole law, from that disesteem on the part of the people which might naturally have resulted from it if passed over without the severest notice. — *Kitto*.

3. Moses said to Aaron. His words are not a reproof to Aaron, making him responsible for the conduct of his sons, but a simple explanation of the judgment of God, which should be taken to heart by every one, and involved an admonition to all who heard it. — *Keil*. This is it that the Lord spake. Not in precisely these words, but again and again in their substance. (See Exod. 29: 44; 19: 22. Lev. 8: 33.) — *Gardiner*. I will be sanctified. This may mean: either, 1. It is their duty to sanctify God; i.e., to demean themselves with such care and reverence and watchfulness as becomes the holiness of the God whom they serve, and of the worship in which they are engaged. Or, 2. God's purpose to sanctify himself; i.e., to declare and manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors. — *Pool*. Them that come nigh me. That is, those who approach near to God in the duties of a holy ministration. — *Bush*. The priests are continually designated as those that "come nigh" to God. By their election to the priesthood, and anointing, and their admission to the holy place, he had brought them near to himself. — *P*. Before all the people I will be glorified. Since, "Like priest, like people." What might not the people become, if the priests grew careless? Glorified, held in the highest honor. — *Class and Desk*. If those who had been consecrated to him would not sanctify him in heart and life, he would sanctify himself in them by judgments (compare Ezek. 38: 16), and thus glorify his name before all as the Holy One, who cannot with impunity be provoked to anger. — *Edersheim*. One great design of the tabernacle and its ministrations was to convey to the minds of the Jews the idea of God's holiness, and to help them grow holy. Aaron held his peace. The loss of two sons in so sudden and awful a manner was a calamity overwhelming to parental feelings. But the pious priest indulged in no vehement ebullition of complaint, and gave vent to no murmur of discontent, but submitted in silent resignation to what he saw was "the righteous judgment of God." — *J. F. and B.*

4. Called Mishael and Elzaphan. The first cousins of Aaron (Exod. 6: 22) are selected by Moses to convey the bodies of Nadab and Abihu out of the camp and bury them, probably because they were the nearest relations who were not priests. (See Num. 9: 6.) — *Cook*. From before the sanctuary. In the court, outside the holy place. Notwithstanding the Jewish tradition that they perished within the sanctuary, it appears from this expression that the divine judgment fell upon them while they were still in the court. — *Gardiner*.

5. In their coats; i.e., the tunics or linen garments in which they ministered. — *P*. Life had been extinguished as if by a flash of lightning, but neither the bodies nor the dresses were destroyed. — *Cook*. The interment of the priestly vestments along with them

The crime is mourned over, but the criminal is not mourned for — but the fact is in our hearts. The cause of our sorrow is heart.

OCTOBER 30.

LESSON V.

LEV. 10: 1-11.

unto Eleazar and unto Ithamar, his sons,<sup>1</sup> Uncover not your heads, neither rend your clothes;<sup>2</sup> lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7. And<sup>3</sup> ye shall not go out from the door of the tabernacle of the congregation, lest ye die:<sup>4</sup> for the anointing oil of the LORD is upon

you. And they did according to the word of Moses.

8. ¶ And the LORD spake unto Aaron, saying,

9.<sup>5</sup> Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10.<sup>6</sup> And that ye may put differ-

<sup>1</sup> Exod. 33: 5. Chap. 13: 45; 21: 1, 10. Num. 6: 6, 7. <sup>2</sup> Num. 16: 22, 46. Josh. 7: 1. <sup>3</sup> Sam. 24: 1. <sup>4</sup> Chap. 21: 12. <sup>5</sup> Exod. 28: 41. Chap. 8: 30. <sup>6</sup> Ezek. 44: 21. Luke 1: 15. 1 Tim. 3: 3. Tit. 1: 7. <sup>7</sup> Chap. 11: 47; 20: 25. Jer. 15: 19. Ezek. 22: 26; 44: 23.

was a sign of their being polluted by the sin of their irreligious wearers; and the remembrance of so appalling a judgment could not fail to strike a salutary fear into the hearts, both of priests and people. — *J. F. and B.* Out of the camp. Burial without the camp was common for all corpses. — *Lange.*

6. Uncover not your heads. By putting off your mitres and bonnets. Do not go about with your hair dishevelled, or flowing free, or in disorder. This sign of mourning was customary among the Romans and other nations. It is still observed among the Jews. In times of great mourning they do not wash themselves, nor cut their hair, nor pare their nails. — *P.* Eleazar and Ithamar, consecrated as they were to the divine service, were not to adopt the usual signs of lamentation, nor so much as to suspend the offices in which the calamity found them engaged. This was obviously insisted upon, lest a relaxation of the precision of the ritual, on any account, at this early period, before habit had made it familiar, should be looked upon as a dispensation for future negligence. — *Kittó.* Neither rend your clothes. The garments as well as the persons of the priests were consecrated: this appears to be the reason of the prohibition of these ordinary signs of mourning. — *Cook.* The Israelites of old were wont to rend their garments, sprinkle dust upon their heads, and to put on sackcloth and other mourning apparel. On the Egyptian monuments, also, are represented various instances of extreme grief indicated by similar tokens, and very like the mode of lamentation usual in Egypt at the present day. — *Abbott.* Lest ye die. Any manifestation of grief on account of the death that had occurred would have indicated dissatisfaction with the judgment of God; and Aaron and his sons would thereby not only have fallen into sin themselves, but have brought down upon the congregation the wrath of God, which fell upon it through every act of sin committed by the high priest in his official position (chap. 4: 3). — *Keil.* The whole house of Israel (the nation) bewail the burning. While Aaron and his sons, for official reasons, were forbidden to assume the badges of mourning, the congregation at large were permitted and commanded to do it. They must lament not only the loss of their priests, but especially the displeasure of God which had occasioned it. — *Bush.* Not the death, so much as the sin, was to be mourned. — *Class and Desk.*

7. Shall not go out from the door of the tabernacle; i.e., for the purpose of accompanying the remains of the slain priests to their grave, and in any way ceasing from their sacred functions. A like command is made of perpetual obligation upon the high priests in chap. 21: 12. The anointing oil . . . upon you. See 8: 12, 30. The holy oil, as the symbol of the Holy Spirit, the Spirit of life and immortality and joy, was the sign of the priests being brought near to Jehovah. — *Cook.* Consecrated wholly to his service, they might not turn aside from it for any purpose. — *Gardiner.*

9. Strong drink. Used in Num. 28: 7, as a synonyme for wine, but generally taken for an intoxicating drink prepared from grain or honey, or especially from palms. The connection of this precept with what goes before, and what follows, seems almost necessarily to imply that it was called forth by some violation of it on the part of Nadab and Abihu. — *Gardiner.*

10. Put difference between holy and unholy, unclean and clean; i.e., between those things consecrated for use in the sanctuary and those for other purposes. — *P.* That is, that you may not by strong drink so cloud and darken your understandings, as to disqualify yourselves from distinguishing in your ministrations between that which is sacred

ence between holy and unholy, and children of Israel all the statutes  
between unclean and clean; which the LORD hath spoken unto  
11.<sup>1</sup> And that ye may teach the them by the hand of Moses.

<sup>1</sup> Deut. 24: 8. Neh. 8: 2, 8, 9, 13. Jer. 18: 18. Mal. 2: 7.

and that which is common; or from "separating between the precious and the vile." — *Bush*. Not only in the sacrifices, but throughout the whole Levitical economy, the idea of purity prevailed all its ceremonies and observances. The camp was purified, the people were purified, every thing was purified and re-purified, until finally that idea of purity formed in the mind, and rendered intense by the convergence of so many rays, was by comparison referred to the idea of God. — *Walker*.

11. **Teach the children of Israel . . . the statutes.** They were not to incapacitate themselves from *teaching the people* to make the due discrimination. Thus Ezek. 44: 23: "And they shall teach my people [the difference, or, how to distinguish] between the holy and the profane, and *cause them to discern* between the unclean and the clean." With neglecting to do this, the priests are thus charged, Ezek. 22: 26: "Her priests have violated my law and have profaned my holy things: they have put no difference between the holy and the profane, *neither have they showed difference* [taught the people the difference] between the unclean and the clean." — *Bush*.

### LIBRARY REFERENCES.

William M. Taylor's *Moses the Lawgiver*, chap. 16; Walker's *Philosophy of the Plan of Salvation*, chap. 7; Kitto's *Daily Bible Illustrations*, "Moses and the Judges;" Foster's *Cyclopaedia Illustrations*, 1: 1468, 11: 8082-4.

### ILLUSTRATIVE.

**I. Scripture examples.**—Ananias and Sapphira, Acts 5: 1-11; Jonah, Pharaoh; Moses, Num. 20: 1-13; a prophet, 1 Kings 13: 1-25; Uzzah, 2 Sam. 6: 1-12.

**II. This severe punishment** was sent in order that, by destroying the tendency to disobedience in the beginning, it might not so increase as to destroy God's whole work of training the nation. One noxious seed destroyed may prevent hundreds of millions from filling the fields. He that destroys the first parent insects upon his garden plants, in that one stroke destroys multitudes that otherwise would spoil his garden. He that puts out the little fire may save a city from burning up. So God's act of severity here was one of purest mercy.

**III.** I had moved into a new house; and, in looking over it, I noticed a very clean-looking cask headed up at both ends. I debated with myself whether I should have it taken out of the cellar, and opened to see what was in it, but concluded, as it looked empty and nice, to leave it undisturbed, especially as it would be quite a piece of work to get it up stairs. I did not feel quite easy. Every spring and fall, I would remember that cask with a little twinge of conscience, from the thought of a house not perfectly cleaned while it remained unopened, for how could I know but under its fair exterior it contained some hidden evil? For two or three years the innocent-looking cask stood quietly in my cellar, then most unaccountably moths began to fill the house. I used every precaution against them in vain. They increased rapidly, and threatened to ruin every thing I had. I suspected carpets, and had them cleaned. I suspected my furniture, and had it newly upholstered. At last the thought of the cask flashed upon me. It was brought up, its head was knocked in, and thousands of moths poured out. The previous occupant of the house must have headed it up with something in it that bred moths, and this was the cause of all the trouble. Now, I believe that, in the same way, some innocent-looking habit or indulgence, about which we now and then have little twinges of conscience, lies at the root of most of the failure in this higher life. — *The Christian's Secret of a Happy Life*.

### PRACTICAL.

1. Responsibility is in proportion to our privileges.
2. Wilful disobedience must be promptly punished, for it is the most aggravated of sins.

NOVEMBER 6. LESSON VI. LEV. 16: 16-30.

3. The punishment was the work, not of hate but of love, to prevent sin from ruining the nation.
4. It is wicked to set up our short-sighted judgment against the direct commands of God.
5. Whatsoever nation or individual disobeys God's laws, imagining they know better what is good (as to the sabbath, the family, the penalty of murder, &c.), is sure to come to grief.
6. We must not only do what God commands, but in the way he commands.
7. Strong drink misleads the judgment, and brings multitudes to death.
8. Strong drink shuts men from a holy life and from heaven.
9. There should always be maintained a wide distinction between the right and the wrong.

### SUGGESTIONS TO TEACHERS.

By this lesson a strong impression can be made upon children, in regard to one of their most common and dangerous sins, DISOBEDIENCE. (1) Dwell first on the nature of the sin of Nadab, wilful disobedience. (2) Then naturally follows (ver. 2), the punishment of disobedience. (3) Note, thirdly, The effect of this punishment on the people, vers. 3-7, 10, 11. (4) Call attention to one probable cause of sin, — intemperance, (vers. 8, 9), — showing its danger in leading to many other sins, and final ruin. (5) And, lastly, show them how they may escape.

### LESSON VI. — NOVEMBER 6.

### THE DAY OF ATONEMENT. — LEV. 16: 16-30.

**TIME.** — April, May, B. C. 1490.

**PLACE.** — Valley Râhah, before Mount Sinai.

**THE RELIGIOUS DAYS OF THE JEWS.** — The religious times ordained in the law fall under three heads: —

- I. Those connected with the institution of the Sabbath — namely:
  1. The weekly Sabbath itself.
  2. The Feast of the New Moon, to announce the beginning of the new month, by means of two silver trumpets.
  3. The Sabbatical Month and the Feast of Trumpets. This feast marked the beginning of the new civil year, 1st day of Tisri (October), which was the sabbatical month, in which several feasts were held. It was so arranged as to always begin on the sabbath.
  4. The Sabbatical Year (every seventh year).
  5. The Year of Jubilee (every fiftieth year).
- II. The Three Great Historical Festivals — namely:
  1. The Passover, 14th of Nisan (or Abib), April, — the beginning of the sacred year.
  2. The Feast of Pentecost (in Sivan, end of May. The first fruits of the harvest).
  3. The Feast of Tabernacles, in Tisri (October), feast of ingathering or thanksgiving.
- III. The Day of Atonement, fast day (10th of Tisri).
- IV. Add the festivals established after the captivity; namely,
  1. The Feast of Purim, of lots, 1st of March.
  2. The Feast of Dedication in December.

### THE DAY OF ATONEMENT.

**I. Time of observance.** — This was the one single fast, or day of humiliation, prescribed by the Mosaic law. It was observed on the 10th of Tisri (the last of September or first of October), the seventh sacred and first civil month; five days before the feast of tabernacles. Thus it was interposed between the feast of trumpets, which ushered in the sabbatic month, and the most joyous festival of the year.

**II. Reason for its institution.** — The original appointment of this day stands connected with the sad death of Nadab and Abihu, for their rash unauthorized offering of strange fire before the Lord (Lev. 10: 1-8. See last lesson). That awful scene of death suggested the great necessity of ceremonial purity in the priesthood, and of the utmost care and self-control when they came before God. There would be sins in the priesthood, and sins among the people, of which they might not be aware: hence the propriety of one comprehensive, all-embracing service for atonement. — *Cowles.*

16. And he shall<sup>1</sup> make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgres-

sions in all their sins : and so shall he do for the tabernacle of the congregation, that<sup>2</sup> remaineth among them in the midst of their uncleanness.

<sup>1</sup> See Exod. 29 : 36. Ezek. 45 : 18. Heb. 9 : 22, 23. <sup>2</sup> Heb., *dwelleth*.

III. **How it was kept.**—It was kept as a most solemn sabbath, when all must abstain from work, and “afflict their souls,” on pain of being “cut off from among the people.” Its ceremonies signified the public humiliation of the people for all the sins of the past year, and the remission of those sins by the atonement which the high-priest made within the veil, whither he entered on this day only. All the sacrifices of the day were performed by the high-priest himself. He first washed his body in the holy place, and put on his white linen garments, not the robes of state. Coming out of the tabernacle, he first brought forward the sacrifices for himself and his family, which were provided at his own cost; a young bullock for a sin-offering, and a ram for a burnt-offering. This part of the ceremony set forth the imperfection of the Levitical priesthood, even in its highest representative. Sanctified by God himself, washed with pure water, and clad in spotless garments, the high-priest was the type of the true Intercessor and eternal Priest; but still, as himself a sinner, he was infinitely below the “high-priest needed by us, who is holy, harmless, undefiled, separate from sinners, who needeth not, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people’s.” The high-priest then led forward the victims for the people’s sins, which were provided at the public cost. There were a ram for a burnt-offering, and two young goats for a sin-offering. Presenting the two goats before Jehovah, at the door of the tabernacle, he cast lots upon them: the one lot being inscribed, FOR JEHOVAH; the other, FOR AZAZEL. The latter was called the *scape-goat*. The victims being thus prepared, the high-priest proceeded to offer the young bullock as the sin-offering for himself and his family. Having slain it at the altar, he took some of its blood, with a censer filled with live coals from the altar, and a handful of incense; and, entering into the *most holy place*, he threw the incense on the coals, thus enveloping the ark in a fragrant cloud, and partially shrouding it from his own eyes, lest he should die for a profanely-curious gaze, and then sprinkled the blood seven times before the mercy-seat, on the east side of the ark. The goat “of Jehovah” was then slain as a sin-offering for the people; and the high-priest again went into the most holy place, and performed the same ceremonies with its blood. As he returned through the holy place, in which no one else was present, he purified it by sprinkling some of the blood of both victims on the altar of incense. This completed the purification of the sanctuary,—the second stage of the atonement. Then followed the remission of the people’s sins by the striking ceremony of devoting the *scape-goat*,—the one on which the lot had fallen,—“for Azazel.” The high-priest having laid his hands upon its head, and confessed over it the sins of the people, the victim, loaded as it were with those sins, was led out, by a man chosen for the purpose, to the wilderness, into “a land not inhabited,” and there let loose. The great ceremony of the remission of sins being thus completed, the high-priest, after again washing his body in the holy place, and resuming his robes of state, completed the offering of the slain victims. The two rams were burnt upon the altar with the fat of the two sin-offerings; but the flesh of the latter was carried away, and burnt without the camp. The significance of these types of the true atonement, not by the blood of bulls and goats, but by the precious blood of Christ himself, our high-priest, is set forth in the Epistle to the Hebrews (chaps. 9, 10).—*Smith*. The atonement was not to make God willing to save and forgive men, but to make a way for the forgiving love of God, so that he might be just and yet justify (forgive, save) every one that believeth.

### EXPLANATORY.

16. **He shall make an atonement**, a reparation or satisfaction for sin. (See Lesson III., this Quarter, ver. 4.) **For the holy place.** Here, the place within the veil, the holy of holies. He had previously made atonement for himself and the people. **Because of the uncleanness of the children of Israel.** Though the people did not enter into that place, yet their sins entered thither, and would hinder the effects of the high-priest’s mediation on their behalf, if God was not reconciled to them.—*Pool*. The atonement now made must be perpetually repeated year by year. It is plain from this that there was no effective remedy for the inherent weakness and sinfulness of man, which contaminated even his most holy things, until the coming of that Son of man who should be without sin.—*Gardiner*.

**NOVEMBER 6.**

## LESSON VI.

LEV. 16 : 16-30.

19. And he shall sprinkle of the blood upon it with his finger seven

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins,<sup>5</sup> putting them upon the head of the goat, and shall send *him* away by the hand of<sup>6</sup> a fit man into the wilderness :

**21. Confess over him.** The form of confession used on this occasion in later times was: "O Lord, thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion, and their sin that they have sinned against thee, as it is written in the law of Moses thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean."—*Cook*. And, while the prostrate multitude worshipped at the name of Jehovah, the high-priest turned his face towards them as he uttered the last words, "*Ye shall be cleansed!*"—*Ederheim*. Send him away by the hand of a fit man. After the confession had been made over the head of the scape-goat, it was committed to the charge of some person or persons, previously chosen for the purpose, and carried away into the wilderness; where, as we should understand (ver. 22), it was set at liberty; but the rabbins give a somewhat different account. They inform us (speaking with a particular reference to Jerusalem and the temple service), that the goat was taken to a place about twelve miles from Jerusalem, where there was a formidable rocky precipice. On arriving at the precipice, the goat was thrown down from its summit. It is added that the result of



22. And the goat shall<sup>1</sup> bear upon him all their iniquities unto a land<sup>2</sup> not inhabited: and he shall let go the goat in the wilderness.

23. And Aaron shall come into the tabernacle of the congregation,<sup>3</sup> and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth,<sup>4</sup> and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25. And<sup>5</sup> the fat of the sin offering shall he burn upon the altar.

<sup>1</sup> Isa. 53: 11, 12. John 1: 29. Heb. 9: 28. <sup>2</sup> 1 Pet. 2: 24. <sup>3</sup> Heb., of separation. <sup>4</sup> Ezek. 42: 14; 44: 19. <sup>5</sup> Vers. 3, 5. <sup>6</sup> Chap. 4: 10.

this execution was promptly communicated, by signals, raised at proper distances, to the people who were anxiously awaiting the event at the temple. It is also said, that at the same time a scarlet ribbon, fastened at the entrance of the temple, turned white at this instant of time, in token of the divine acceptance of the expiation; and that this miracle ceased forty years before the destruction of the second temple. — *Bush*.

22. **Shall bear upon him all their iniquities.** We see in these two goats for a sin-offering a sort of double figure to indicate the atonement: the first one slain in the usual way, and his blood sprinkled before the mercy-seat, — a solemn witness that without the shedding of blood there can be no remission of sin; the other, supplementing the great idea of atonement by a most vivid representation of *sins borne away* — forever away, to be known and remembered no more. The sins of the whole people were transferred to the head of this second goat: he takes them away into the unknown desolate wilderness, never to return. Symbolically, the sins are gone forever! These two goats therefore represent respectively the two great ideas which make up the atonement, — the first signifying *by what means* God can testify duly against sin while yet he forgives the sinner; and the second certifying that — the innocent victim having been substituted for the sinner, and slain in his stead — God does truly *take sins forever away*. In briefest phrase these coupled ideas stand out before us in the New Testament: "Behold the Lamb of God, who *taketh away* the sin of the world" (John 1: 29). — *Cowles*. Though confessed guilt was removed from the people to the head of the goat as the symbolical substitute, yet as the goat was not killed, only sent far away into "a land not inhabited," so, under the old covenant, sin was not really blotted out, only put away from the people, and put aside till Christ came, not only to take upon himself the burden of transgression, but to *blot it out and to purge it away*. — *Edersheim*.

23. **Put off the linen garments.** Garments of pure white linen with which the high-priest was clothed when he went into the most holy place, instead of his magnificent robes which he usually wore. — *P*. Ordinarily, when he ministered as high-priest and in the presence of the people, his robes were of the utmost splendor, symbolizing his high office as the typical mediator between God and the congregation; but now in the highest act of that mediation, when alone before God, these are to be laid aside, and the whole purpose of the dress is to symbolize that perfect purity with which only he may enter the presence of the immediate dwelling-place of God. — *Gardiner*.

24. **Wash his flesh with water.** Probably because the act of laying the sins upon the goat rendered him unclean. **Burnt offering.** Two rams, — one for himself, and one for the people; see vers. 3, 5. See also Lesson III., Fourth Quarter.

25. **The fat of the sin offering.** Of the young bullock, the sin-offering for the priesthood, and the goat for the people. **Sin-offering.** The sin-offering was an expiatory sacrifice for sins of ignorance (chap. 4: 6-30). Sin-offerings formed a part of all great solemnities, especially on the day of atonement. — *Smith*. This sacrifice set forth more clearly than any other the guilt of the offerer, and the way of salvation through the atonement. There was a gradation in the value of the victims appointed for the sin-offering, corresponding to the station of those for whom they were offered. — *Johnson*. "There was thus perpetually brought out, in connection with the means of atonement, the solemn truth that while all sin is so offensive in the sight of heaven as to deserve the penalty of death, it grows in offensiveness with the rank and number of the transgressors; and that, so far from there being in God's kingdom any such partiality as might infer a privilege of sinning, the higher one's standing, the greater is the Divine displeasure and the retribution" (Ezek. 9: 6). — *Fairbairn*. The same distinction is observed in the various treatments of the blood of the various sacrifices (Lev., chap. 4). The sin-offering, as directly rep-

26. And he that let go the goat for the scape-goat shall wash his clothes, and<sup>1</sup> bathe his flesh in water, and afterward come into the camp.

27. <sup>2</sup>And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28. And he that burneth them shall wash his clothes, and bathe his flesh

in water, and afterward he shall come into the camp.

29. ¶ And *this* shall be a statute for ever unto you: *that*<sup>3</sup> in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30. For on that day shall *the priest* make an atonement for you, to<sup>4</sup> cleanse you, *that* ye may be clean from all your sins before the LORD.

<sup>1</sup> Chap. 15: 5. <sup>2</sup> Chap. 4: 12, 21; 6: 30. Heb. 13: 11. <sup>3</sup> Exod. 30: 10. Chap. 23: 27. Num. 29: 7. Isa. 58: 3, 5. Dan. 10: 3, 12. <sup>4</sup> Ps. 51: 2. Jer. 33: 8. Eph. 5: 26. Heb. 9: 13, 14; 10: 1, 2. <sup>1</sup> John 1: 7, 9.

resenting Christ, was considered peculiarly holy. What shall be done to those who neglect it as an "unholy thing"? (Heb. 10: 28-30.) — *Johnson*. The sin-offering was pre-eminently the atonement-offering: the idea of atonement came out so prominently, that no room was left for the others. — *Kurtz*. The fat . . . burn upon the altar. In all cases the fat was burnt.

26. He that let go the goat . . . shall wash. Because their contact with the animal, which represented the sins of the people, rendered them impure.

27. Whose blood was brought in to make atonement. See vers. 18, 19, and Lesson III., Fourth Quarter, under ver. 5. Carry forth . . . burn. Only the best and richest of the flesh was burned upon the altar; the rest was eaten by the priests: but it was declared to be "most holy;" and it was eaten by God's ministers in token of his acceptance of the atonement (Lev. 10: 16, 17). If the offering was for the high-priest himself, or for the congregation of which he was a member, it was not eaten, for the priest could not eat his own sin-offering, not standing between himself and God: it was therefore taken without the camp into a clean place, for it was most holy, and there burned (Heb. 13: 11-13. Lev. 4: 11, 12, 21; 6: 30; 9: 11): it was a type of our Lord, who was crucified outside the gates of Jerusalem. — *Johnson*.

29. Afflict your souls. The old term for fasting; but its meaning evidently embraces, not only abstinence from food, but that penitence and humiliation which give scope and purpose to the outward act of fasting. — *Cook*. Seventh month. Tisri (September, October); the seventh of their sacred, but first of their civil, year.

## LIBRARY REFERENCES.

Edersheim's *Temple and its Services*, chap. 16. Smith's *Old Testament History*, sect. 6 of appendix to Book III. Thompson's *Seeds and Sheaves*, chap. 6, contains a number of excellent illustrations.

## ILLUSTRATIVE.

I. The all-cleansing blood. — Luther once imagined Satan coming to him with a long catalogue of sins, and saying, "These are your sins: how dare you hope for heaven?" But Luther answered, "Those sins are mine, as you say; but over them is written, 'The blood of Jesus Christ cleanseth us from all sin.'"

II. Dr. Rogers of Albany gives an account of the conversion of a moralist by a dream. The man thought he died, and, coming to the door of heaven, saw over it, "None can enter here, but those who have led a strictly moral life." He felt perfectly able on that condition, but was stopped by one and another whom in some way he had wronged. He was in despair, till the words over the door gradually faded away, and in their place came, "The blood of Jesus Christ cleanseth from all sin." He awoke, and realized that without forgiveness through an atonement there was no hope for man. — *From Seeds and Sheaves*.

III. The atonement cleanses. — Theodore Parker once wrote, "It is this false theology with its vicarious atonement, salvation without morality or piety, only by belief in absurd doctrines, which has bewitched the leading nations of the earth with such practical

mischief." This is a common misconception of the enemy. The vicarious atonement is the most cleansing doctrine the world ever knew. It makes God infinitely holy, and insists on and produces the best morality the world ever knew. The elevation of nations, the world over, is in proportion to the preaching and believing of this doctrine.

### PRACTICAL.

1. All have sinned, and need forgiveness and cleansing.
2. Our sin defiles and injures all things with which it comes in contact.
3. The atonement makes us feel the exceeding purity and holiness of God.
4. Christ's blood cleanses us from past sin.
5. Christ's blood takes away our sin by taking away our sinful nature.
6. Confession of sin is needful to forgiveness.
7. God ordained only one fast-day, but many feast-days; for we gain help by repenting of the past, but still more, after the repentance, by experiencing the blessings of religion.

### SUGGESTIONS TO TEACHERS.

This lesson teaches the DOCTRINE OF THE ATONEMENT: (1) Consider *the day of atonement* (vers. 29, 30); its time, mode of celebration, like our days of fasting and prayer. (2) From vers. 16, 17, we learn *the need of atonement*. Sin is uncleanness; it defiles all it touches; all have sinned. (3) *One aspect of the atonement, expiation for sin, and forgiveness*, is shown by the goat used as a sin-offering (vers. 18, 19, 25-28). Why any need of atonement before we can be forgiven. How it shows God's holiness and our sin. (4) *The other aspect of atonement, — the taking away of sin*. The atonement produces a clean heart, a right spirit, a holy life. How?

### LESSON VII. — NOVEMBER 13.

#### THE FEAST OF TABERNACLES. — LEV. 23 : 33-44.

**TIME.** — April, May, B. C. 1490. The feast of the tabernacles was held about the first week in October.

**PLACE.** — The Plain of Er Râhah, before Mount Sinai.

### INTRODUCTION.

**The Feast of Tabernacles, or Feast of Ingathering.** — This completed the cycle of the festivals of the year, and was celebrated with great rejoicings. It was at once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness (Exod. 23 : 16). It fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Lev. 23 : 39). Its duration was strictly only seven days (Deut. 16 : 13). But it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as an eighth day (Lev. 23 : 36). It lasted from the fifteenth till the twenty-second of the month of Tisri (September — October). During the seven days the Israelites were commanded to dwell in booths or huts (*tabernacles*) formed of the boughs of trees, &c. (Neh. 8 : 15, 16). The command in Lev. 23 : 40 is said to have been so understood, that the Israelites, from the first day of the feast to the seventh, carried in their hands "the fruit" (as in the margin of the A. V., not *branches*, as in the text) "of goodly trees, with branches of palm-trees, boughs of thick trees, and willows of the brook." The burnt-offerings of the feast of tabernacles were by far more numerous than those of any other festival. There were offered on each day two rams, 14 lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, in all amounting to 70. 13 were offered on the first day, 12 on the second, 11 on the third, and so on, reducing the number by one each day till the seventh, when seven bullocks only were offered. When the Feast of Tabernacles fell on a sabbatical year, portions of the law were read each day in public to men, women, children, and strangers. — *Smith*. It was the third of the great annual festivals (the Passover and Pentecost were the others), at which every

to be lived amicably and peacefully  
 in a form new associations between the  
 several tribes and families —

NOVEMBER 13.

LESSON VII.

LEV. 23: 33-44.

33. ¶ And the LORD spake unto Moses, saying,

34. Speak unto the children of Israel, saying,<sup>1</sup> The fifteenth day of

this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35. On the first day *shall be* a holy

<sup>1</sup> Exod. 23: 16. Num. 29: 12. Deut. 16: 13. Ezra 3: 4. Neh. 8: 14.

male in Israel was to appear before the Lord in the place which he should choose. It followed closely on the "Day of Atonement," in which the sin of Israel had been removed, and its covenant relation to God restored. Thus a sanctified nation could keep a holy feast of harvest joy unto the Lord. — *Edersheim*.

**Benefits of the great feasts.** — The great feasts brought many incidental benefits to the people: they were occasions of rest and recreation, families and friends were re-united, national mercies and deliverances were commemorated, acquaintance and sociability were promoted, and jealousies prevented, national unity was stimulated, and the worship of the one true God was preserved. (See *Illustrative*.) The festivals were arranged so as to interfere as little as possible with the industry and convenience of the people; the Passover just before harvest, Pentecost at the conclusion of the harvest and before the vintage, the Tabernacles after all the fruits were gathered. In winter, when travelling was difficult, there were no festivals. — *Sunday-school Teacher*.

### EXPLANATORY.

**34. Fifteenth day;** i. e., at full moon, when the sacred month had, so to speak, attained its full strength. There is no question that the months of the religious year were lunar; they began with the new moon. — *Johnson*. **Seventh month.** What the seventh day or sabbath was, in reference to the week, the seventh month seems to have been in reference to the year. It closed not only the sacred cycle, but also the agricultural or working year. It also marked the change of seasons, the approach of rain and of the winter equinox, and determined alike the commencement and the close of a sabbatical year. — *Edersheim*. **Tabernacles.** Booths, huts, or sheds: those used at the festival were constructed of boards, and covered with boughs. The Hebrew word does not refer to tents, for which there was another term. — *Johnson*. These huts, when the festival was celebrated in Jerusalem, were constructed in the courts of houses, on the roofs, in the court of the temple, in the street of the Water Gate, and in the street of the Gate of Ephraim. The boughs were of the olive, palm, pine, myrtle, and other trees with thick foliage (Neh. 8: 15, 16). The structure of boughs would be a convenient and inexpensive representation of the tent. To require every family to provide a tent would have subjected many to great expense; and the celebration would have lacked the peculiarly festive character which belonged to it, and which the green boughs helped to impart. — *S. Clark*. **Feast of Tabernacles.** None of the three great feasts omitted the element of thanksgiving for the fruits of the season, the first barley-sheaves being brought with grateful thanks before the Lord during the Passover; the first fruits of the wheat-harvest giving a special thanksgiving character to the Feast of Pentecost; and the latest fruits, the olive and the grape, reminding them of God's crowning blessing upon the labors of the year at the Feast of Tabernacles. What a beautiful training into the service of thanksgiving for the fruits of the earth! This last of the festivals was pre-eminently one of joyful festivity, and of loud and high praises to the Lord, their great benefactor. The Jews have a saying, that "whoever has not seen the rejoicing of the last great day of the Feast of Tabernacles has never seen a day of joy in his life." — *Cowles*. The harvest-thanksgiving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when Israel's mission should be completed, and all nations gathered unto the Lord. — *Edersheim*. The Passover marked the beginning of the harvest, the Pentecost its completion, and the Feast of Tabernacles the vintage and the ingathering of all the fruits of the year. We have here a striking example of the foresight of the Mosaic law in providing, for a pastoral people, festivals suited to their settled condition as agriculturists. At the Passover the Israelites commemorated the beginning of their history as a nation, and at the Feast of Tabernacles they marked the joyful contrast between their settlement in a fruitful land and their wanderings in the wilderness. So, in their spiritual sense, the Passover was signalized by the sacrifice of the Lamb of God, the beginning of the Christian's life, and by Christ's resurrection, as the first-fruits of the spiritual harvest of eternal life; Pentecost, by the outpouring of the Spirit and the conversion of multitudes, the earnest of the full spiritual harvest of the world;

convocation : ye shall do no servile work *therein*.

36. Seven days ye shall offer an offering made by fire unto the LORD ;<sup>1</sup> on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the LORD : it *is* a<sup>2</sup> solemn assembly : and ye shall do no servile work *therein*.

37.<sup>3</sup> These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacri-

fice, and drink offerings, every thing upon his day :

38.<sup>4</sup> Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39. Also in the fifteenth day of the seventh month, when ye have <sup>5</sup>gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days : on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40. And <sup>6</sup>ye shall take you on the

<sup>1</sup> Num. 29 : 35. Neh. 8 : 18. John 7 : 37. <sup>2</sup> Deut. 16 : 8. <sup>3</sup> 2 Chron. 7 : 9. Joel 1 : 14 ; 2 : 15. <sup>4</sup> Vers. 2, 4. <sup>5</sup> Num. 29 : 39. <sup>6</sup> Exod. 23 : 16. Deut. 16 : 13. <sup>7</sup> Neh. 8 : 15.

while the Feast of Tabernacles is left as an unfulfilled symbol of the full fruition of eternal life in "the rest that remaineth for the people of God."—*Smith*. Seven days. The feast lasted but seven days : there followed, however, an eighth day of holy convocation (ver. 39. Num. 29 : 35. Neh. 8 : 18.) **Unto the Lord.** The festival was strictly religious. Religion and festive rejoicing are not antagonistic.—*Johnson*.

35. **On the first day.** Which was a sabbath day, for this month was always arranged to begin on the sabbath. The fifteenth day (the first of the feast) would therefore be a sabbath. **Holy convocation.** The assembling of the people for solemn and joyous worship, both at the national sanctuary and in the cities and villages throughout the land. **Servile work**, literally, *work of labor* ; that is, work which belongs to the ordinary labors of one's worldly calling. Works of necessity and mercy are of course not prohibited.—*Johnson*.

36. **An offering made by fire.** (All offerings made by fire, whether sin-offerings, burnt-offerings, or peace-offerings.) These offerings are specified, Num. 29 : 12-38. (See *Introduction*.) **The eighth day.** The eighth day did not strictly belong to the Feast of Tabernacles. It was rather the solemn close of the whole circle of yearly feasts.—*Keil*. On the eighth day the burnt-offering consisted of only one bull, one ram, and seven lambs.

37. **These are the feasts.** The yearly feasts, as described in the previous chapters. This is a summary of all. **Burnt-offering . . . meat-offering, &c.** While the festival was characterized by its abundance of burnt-offerings, it was equally characterized by the abundance of its oblations. Each of the 70 bullocks was accompanied by an abundant oblation and drink-offering ; and, as the number of bullocks diminished daily, so also did the number of oblations and drink-offerings. There were obvious reasons why the feast should thus be especially marked by these two kinds of sacrifice. It was the feast of ingathering, the national harvest-home ; and it was the fitting season to dedicate the person in burnt-offerings, and the property, increased by the harvests of the season, in oblations and drink-offerings. **A sacrifice ; i. e., a peace-offering.**

37, 38. The meaning appears to be : *These are the yearly appointed times on which ye shall hold holy convocations, and offer to Jehovah sacrifices, in addition to the sabbath offerings* (Num. 28 : 9, 10) *and to all your voluntary offerings.* Cp. Num. 29 : 39.—*Cook*.

39. **Also in the fifteenth day, &c.** There is here no new injunction, but merely a reiteration and enforcement of what was said before. It is simply an amplification of the particulars of the Feast of Tabernacles. **The fruit of the land ; i. e., the produce**, including the grain, the olives, the vintage, and the fruits of all kinds.—*Cook*. **First day, . . . eighth day, . . . a sabbath.** The regular sabbath days of the month Tisri, which always began on the sabbath.

40. **The boughs of goodly trees.** The rabbis ruled that the fruit of the "goodly trees" meant the æthrog or citron, and the boughs of thick trees the myrtle, provided it had "not more berries than leaves." The citron must be without blemish or deficiency of any kind ; the palm-branches at least three hand-breadths high, and each branch fresh, entire, unpolluted, and not taken from any idolatrous grove. Every worshipper carried

NOVEMBER 13

LESSON VII.

LEV. 23: 33-44

first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook;<sup>1</sup> and ye shall rejoice before the LORD your God seven days.

41. <sup>2</sup>And ye shall keep it a feast unto the LORD seven days in the year: *it shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42. <sup>3</sup>Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43. <sup>4</sup>That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44. And Moses <sup>5</sup>declared unto the children of Israel the feasts of the LORD.

*See 357 10 -*

<sup>1</sup> Deut. 16: 14, 15. <sup>2</sup> Num. 29: 12. <sup>3</sup> Neh. 8: 14, 15, 16. <sup>4</sup> Deut. 31: 13. Ps. 78: 5, 6. <sup>5</sup> Ver. 2.

the citron in his left hand, and in his right the *lulav* or palm, with myrtle and willow branch on either side of it, tied together. There can be no doubt that the *lulav* was intended to remind Israel of the different stages of their wilderness journey, as represented by the different vegetation,—the palm-branches recalling the valleys and plains, the "boughs of thick trees" the bushes on the mountain-heights, and the willows those brooks from which God had given his people drink; while the *athrog* (citron) was to remind them of the fruits of the good land which the Lord had given them. — *Edersheim*.

42. **Dwell in booths.** These were to be the regular dwelling of all Israel during the week; and, except in very heavy rain, they were to eat, sleep, pray, study, — in short, entirely to live in them. The only exceptions were in favor of those absent on some pious duty, the sick and their attendants, women, slaves, and infants who were still depending on their mothers. — *Edersheim*. **All that are Israelites born.** The omission of the foreigners in this command is remarkable. Perhaps the intention was that on this joyous occasion they were to be hospitably entertained as guests. (Cp. Deut. 16: 14.) — *Cook*.

43. They were to remember their wilderness days, not to remind them of the trouble endured there, but of the grace, protection, and care which God afforded his people in the great and terrible wilderness (Deut. 8: 15). — *Keil*. There were added two peculiar ceremonies on the first day of the feast, neither of which is mentioned in the Old Testament. On the morning of this day, each Israelite repaired to the temple at the time of the ordinary morning sacrifice, bearing in his hand a bunch of boughs. A priest brought water in a golden vessel from the Pool of Siloam. The trumpets sounded, and he ascended the slope of the great brazen altar, where were fixed two silver basins, connected with pipes leading to the Kidron below. The water was poured into that on the western side, and wine into that on the east. The Hallel was then sung; and when the singers reached Ps. 118: 1, the company shook their boughs, a gesture which they repeated at vers. 25 and 29. It was probably to this service that Jesus referred, eight days after its termination (John 7: 37, 38); it was such a marked feature of the occasion that all would understand his allusion, though the ceremony had been performed at the beginning of the feast which was then drawing to a close. The Jews regarded the water as a memorial of that which was supplied by miracle in the wilderness; but they also gave it a higher spiritual reference, connecting it with Isa. 12: 3; and they would, therefore, not be unprepared to appreciate the spiritual meaning of our Saviour's words. The other ceremony was performed after nightfall. It was the lighting of eight immense lamps, which cast their rays from the temple courts over nearly the whole city, while many of the people carried torches, and the Levites played on instruments of music. It is probable that Christ alluded to this custom in John 8: 12. Every evening during the festival the people assembled in the court of the women, and passed the hours in hilarity, tempered by a spirit of religion. For, though all the Hebrew festivals were occasions of joy, this was the most joyous of all, as marking the full deliverance from Egypt, the full possession of the land, the full fruition of harvest. The booths, and the boughs which the people bore in their hands, must have presented a brilliant spectacle by day; and the lights and singing at night testified to the happiness of the nation. Spiritually, this feast represented the full fruition of heaven, where we shall call to mind the wilderness-life of the earth, where we shall celebrate the full ingathering of Christ's harvest, where we shall make a perfect dedication of all that we are and have, and where we shall rejoice with joy, unspeakable. — *Johnson*.

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## ILLUSTRATIVE.

## THE VALUE OF THE GREAT FEASTS.

**I. Political Effects.** — Annual gatherings of the people exhibited the numerical strength of the nation. As they saw the vast crowds flocking from all parts of the kingdom to the capital, their patriotic ardor would be fired. The numbers would be great, as each tribe desired to be well represented. The unity of the nation, too, would be insured by this fusion of the tribes. Otherwise they would be likely to constitute separate tribal states. They would carry back to the provinces glowing accounts of the wealth, power, and resources of the country.

**II. Sanitary Effects.** — They would greatly influence the health of the people. [The sabbath, necessitating weekly cleansings, and rest from work, and laws and ceremonies concerning disease (as leprosy), and purifications, deserve to be looked at in this light also.] The annual purifying of the houses at feast of unleavened bread, the dwelling at certain times in tents (leaving the houses to the free circulation of light and air), and the repeated journey on foot to Jerusalem, must have had a great sanitary influence. As man was the great object of creation, so his welfare, in many respects besides religion, was plainly aimed at in these regulations.

**III. Social Effects.** — Promoted friendly intercourse between travelling companions. Distributed information through the country at a time when the transmission of news was slow and imperfect. Imported into remote provincial districts a practical knowledge of all improvements in arts and sciences. Enlarged the general stock of knowledge by bringing many minds, and great variety of taste, together. Spread before the eyes of the nation the wonders collected in Jerusalem by the wealth and foreign alliances of Jewish kings.

**IV. Moral Effects.** — The young looking forward to, the aged looking back upon, and all talking about, past or future pilgrimages to the city of the great King. Education, thus, of memory and hope and desire. Influence of this on the habits of the people. Thrift promoted to provide against expenses of the journey. The promise of bearing company held out as reward to well-conducted youth. Enlargement of knowledge, improvement of taste, advantage to health, fixing habits, &c., would all re-act morally on the character of the people.

**V. Religious Effects.** — These the most important. Preserved the religious faith of the nation, and religious unity among the people. Constantly reminded the people of the divinely-wrought deliverances of the past. Promoted gratitude and trust. This God their dwelling-place in all generations. Testified the reverence of the people for the temple and its sacred contents. Influence of well-conducted temple-services upon the synagogues through the land. Led the mind of the nation to adore the one true and only God. — *Class and Desk.*

## PRACTICAL.

1. "The three great feasts represent the beginning, the progress, and the triumphant close of a godly life."
2. The value of great spiritual gatherings for our religious life.
3. The religious life is one of joy, and that joy should be expressed.
4. Religious joy is ever accompanied by consecration of ourselves and trust in the atoning Saviour.
5. We should express to God our thanks for all his goodness.
6. True thanksgiving is always accompanied by giving to God and his poor (Deut. 16 : 13-17).
7. The true Christian is always thankful.
8. The remembrance of past mercies aids our gratitude for the present.
9. The harvest-home of our lives should be joyful, as we bring in many sheaves to our Master.

## SUGGESTIONS TO TEACHERS.

By means of this lesson there can be taught some great truths about THANKSGIVING AND THANKSGIVING DAYS. (1) It will be well to begin with *the three great feasts of the Jews* (vers. 37, 38), with the manner of keeping, the benefit of them, and the lessons they teach. (2) We come to the *feast of tabernacles*, with its religious services, family gatherings, rejoicings, and gifts. (3) *Our days of thanksgiving* to be kept on much the same principles; religion making us rejoice; the expression of gratitude by gifts to the poor. (4) *Rejoicing in memory of past mercies* (vers. 43, 44).

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### LESSON VIII. — NOVEMBER 20.

#### THE YEAR OF JUBILEE. — LEV. 25 : 8-17.

**TIME.** — April, May, B. C. 1490.

**PLACE.** — Valley Er Râhah, before Mount Sinai.

#### THE YEAR OF JUBILEE.

There are perhaps in the whole ancient world no institutions bearing comparison with the Hebrew year of release and of jubilee, either in comprehensiveness or in loftiness of principle. It is impossible to appreciate too highly the wonderful consistency with which the sabbath was made the foundation of a grand series of celebrations, extending from the sabbath-day to the sabbath-month and the sabbath-year and lastly to a great sabbath-period of years. And all these institutions were associated with ideas admirably calculated to foster both a sense of dignity and humility, both zeal in practical pursuits and spiritual elevation, both prudence and charity. — *Kalisch*. Neither the sabbatical nor the jubilee year was to be observed until the settlement of the people in the promised land. — *Gardiner*.

**I. The name.** — The name jubilee is derived from the Hebrew *jobel*, the joyful shout or clangor of trumpets, by which the year of jubilee was announced.

**II. The time of its celebration.** — It was celebrated every fiftieth year, marking the half-century. So that it followed the seventh sabbatic year, and for two years in succession the land lay fallow.

**III. The laws connected with the jubilee.** — These embrace three points : (1) *Rest for the soil* (Lev. 25 : 11, 12). The land was to lie fallow, and there was to be no tillage; but the Israelites were permitted to fetch the spontaneous produce of the fields for their immediate wants, but not to lay it up in storehouses. (2) *Reversion of landed property*. Each person received his inheritance back again in the jubilee year. (See under vers. 10, 14-16, below.) (3) *The manumission of those Israelites who had become slaves*. (See under ver. 10.)

**IV. The reasons for the institution of the jubilee.** — If regarded from an ordinary point of view, the jubilee was calculated to meet and remedy those incidents which are inevitable in the course of human society, to prevent the accumulation of inordinate wealth in the hands of a few, and to relieve those whom misfortune or fault had reduced to poverty. But, if we look upon it in its more special character, as a part of the divine law appointed for the chosen people, its practical bearing was to vindicate the right of each Israelite to his part in the covenant which Jehovah had made with his fathers respecting the land of promise. — *Clark*. This law of entail, by which the right heir could never be excluded, was a provision of great wisdom for preserving families and tribes perfectly distinct, and their genealogies faithfully recorded, in order that all might have evidence to establish their right to the ancestral property. Hence the tribe and family of Christ were readily discovered at his birth. — *J. F. and B.* The institutions of the *sabbatic year* and the *year of jubilee* were a great public homage to the principle, that both the people and their property were sacred to Jehovah. — *Smith*.

**V. Mode of celebration.** The Bible says nothing of the mode of celebration, except that it was to be proclaimed by trumpets, and that it was to be a sabbatic year.

**VI. How long observed.** Though very little is said about its observance in the Bible history of the Jews, yet it is referred to, and was no doubt observed with more or less faithfulness till the Babylonish captivity.



8. ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubilee to sound on the

tenth *day* of the seventh month,<sup>1</sup> in the day of atonement shall ye make the trumpet sound throughout all your land.

10. And ye shall hallow the fiftieth year, and<sup>2</sup> proclaim liberty throughout *all* the land unto all the inhabitants

<sup>1</sup> Chap. 23 : 24, 27. <sup>2</sup> Isa. 61 : 2 ; 63 : 4. Jer. 34 : 8, 15, 17. Luke 4 : 19.

### EXPLANATORY.

8. **Seven sabbaths of years.** The term "sabbath" here is used in the sense of "week," so that, as a literal week consisted of seven days, a sabbath of years consisted of seven years. It is not, however, to be understood that the jubilee was to be celebrated on the *forty-ninth*, but on the *fiftieth* year, as is evident from ver. 11. The forty-ninth was the ordinary seventh or sabbatical year, so that, in fact, two holy years came together. — *Bush*. As each seventh day and each seventh month were holy, so was each seventh year. It was based on the principle of Jehovah's property in the land, which was, therefore, to keep its sabbath to him; and it was to be a season of rest for all, and of especial kindness to the poor. The land was not to be sown, nor the vineyards and olive-yards dressed; and neither the spontaneous fruits of the soil, nor the produce of the vine and olive, were to be gathered; but all was to be left for the poor, the slave, the stranger, and the cattle (Exod. 23 : 10, 11). The law was accompanied by a promise of treble fertility in the sixth year, the fruit of which was to be eaten till the harvest sown in the eighth year was reaped in the ninth (Lev. 25 : 20-22). But the people were not debarred from other sources of subsistence, nor was the year to be spent in idleness. They could fish and hunt, take care of their bees and flocks, repair their buildings and furniture, and manufacture their clothing. Still, as an agricultural people, they would have much leisure; they would observe the sabbatic spirit of the year by using its leisure for the instruction of their families in the law, and for acts of devotion; and in accordance with this there was a solemn reading of the law to the people assembled at the feast of tabernacles (Deut. 31 : 10-13). The sabbatic year is also called the "year of release," because in it creditors were bound to release poor debtors from their obligations; with a special injunction not to withhold a loan because the year of release was near (Deut. 15 : 1-11). The release of a Hebrew slave took place likewise, not only in the sabbatic year, but in the seventh year of his captivity (Deut. 15 : 12-18). The constant neglect of this law from the very first was one of the national sins that were punished by the Babylonian captivity. Moses warned Israel of the retribution, that their land should be desolate till it had enjoyed its sabbaths (Lev. 26 : 32-35); and the warning was fulfilled in the seventy years' duration of the captivity (2 Chron. 36 : 21). — *Smith*.

9. **The trumpet (the trombone, the horn) of jubilee.** The blowing of trumpets, or blast of the far-sounding horn, was the signal of the descent of the Lord upon Sinai, to raise Israel to be his people, to receive them into his covenant, to unite them to himself, and bless them through his covenant of grace. So at the expiration of the seventh sabbatical year the trumpet-blast was to announce to the covenant nation the gracious presence of its God, and the coming of the year which was to bring "liberty throughout the land to all that dwelt therein." — *Keil*. After the solemn quiet of the day of atonement, when all the people must "afflict their souls," and when the great rites of the annual propitiation had been completed, probably at the time of the evening sacrifice, the sudden burst of sound proclaiming the year of jubilee must have been peculiarly impressive. The proclamation of freedom was most appropriate just after the great reconciliation of the people with God had been symbolically completed. The chief allusions to this year in the prophets are Isa. 61 : 1, 2. Jer. 32 : 6-15. Ezek. 7 : 12, 13; 46 : 16-18. — *Gardiner*. **Jubilee.** This word is of uncertain origin. The most probable explanation refers it to the ringing sound of the trumpet of jubilee. — *Smith*. **Tenth day, seventh month.** The beginning of the jubilee year was on the great day of atonement, corresponding to the last of our September or first of October.

10. **Hallow the fiftieth year.** Hallow it by setting it apart from its ordinary uses. — *P*. The sabbatical year and the year of jubilee belong to that great sabbatical system which runs through the religious observances of the law. They were solemnly connected with the sacred covenant. But it is important to observe that they were distinguished by no religious ceremonies, they were accompanied by no act of religious worship. There

thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession,<sup>1</sup> and ye shall return every man unto his family.

11. A jubilee shall that fiftieth year be unto you :<sup>2</sup> ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12. For it *is* the jubilee; it shall

be holy unto you :<sup>3</sup> ye shall eat the increase thereof out of the field.

13. <sup>4</sup>In the year of this jubilee ye shall return every man unto his possession.

14. And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand,<sup>5</sup> ye shall not oppress one another :

15. <sup>6</sup>According to the number of

<sup>1</sup> Ver. 13. Num. 36 : 4. <sup>2</sup> Ver. 5. <sup>3</sup> Vers. 6, 7. <sup>4</sup> Ver. 10. Chap. 27 : 24. Num. 36 : 4. <sup>5</sup> Ver. 17. Chap. 19 : 13. <sup>6</sup> Sam. 12 : 3, 4. Mic. 2 : 2. <sup>1</sup> Cor. 6 : 8. <sup>6</sup> Chap. 27 : 18, 23.

were no sacrifices, nor holy convocations, belonging to them. In their distinctive aspect they may be said to rest upon moral rather than upon formally religious ground. — *Cook*. We are not told how the year of jubilee was kept, but it was probably like the sabbatic year. See under ver. 8. — *P*. **Proclaim liberty**. That is, liberty for Hebrew servants to leave the service of their masters; particularly such as had not availed themselves of the privilege granted (Exod. 21 : 2-6), of going out of servitude on the seventh year, but had their ears bored as a signal of serving "forever," or until the year of jubilee arrived. But now, that year having arrived, their "ever" was at an end, and they went out of course. — *Bush*. Apparently this periodic emancipation applied to every class of Hebrew servants, — to him who had sold himself because he had become too poor to provide for his family; to him who had been taken and sold for debt; and to him who had been sold into servitude for crime. This latter case, however, is doubtful. Noticeably, this law provides for the family rights of the servant. If he had brought his wife with him into this state, he took her out with himself, and of course his children also. If his master had given him a wife, he retained her because of his property interest in her. The effect of this law was at once to lift from the heart the terrible incubus of a life-long bondage, — that sense of a hopeless doom which knows no relief till death. Whatever the amount of discomfort or suffering involved in servitude might have been, the Hebrew servant had under this law the prospect of his freedom at no distant day. — *Cowles*. **Liberty throughout all the land**. Tradition tells us that every Israelite blew nine blasts, so as to make the trumpet literally "sound throughout the land," and that from the feast of trumpets or new year till the day of atonement (ten days after), the slaves were neither manumitted to return to their homes, nor made use of by their masters, but ate, drank, and rejoiced; and, when the day of atonement came, the judges blew the trumpets, the slaves were manumitted to go to their homes, and the fields were set free. — *McClintock and Strong*. **Every man unto his possession**. To his house or land, which he may have been compelled to sell, and to his family, from which he may have been estranged by the loss of his liberty. The Israelites had a portion of land divided to each family by lot. This portion of the promised land they held of God, and were not to dispose of it as their property in fee-simple. Hence no Israelite could part with his landed estate but for a term of years only. When the jubilee arrived, it again reverted to the original owners. — *Bush*. This applied to fields and houses in the country, and to the houses of Levites in the walled cities; but other houses in such cities, if not redeemed within a year from their sale, remained the perpetual property of the buyer. — *Smith*.

11. **Ye shall not sow, neither reap**. As in the sabbatical year, so in this, the people were neither to sow nor to reap, and the spontaneous products of the earth were to be accounted common property. Thus there were two years at every jubilee, when the Jews neither sowed nor reaped; namely, the jubilee and the year before, which was always a sabbatical year; and hence we see the reason why the promise of support, given in Lev. 25 : 20-22, was from the sixth till the harvest of the ninth year. We have only two passages of Scripture where this promise is alluded to; viz., 2 Kings 19 : 29, and Isa. 37 : 30. — *Bush*.

12. **Ye shall eat the increase thereof out of the field**. That is, the spontaneous increase or produce. — *Bush*.

14. **If thou sell aught; i.e., any piece of ground. Oppress one another**. Rather, overreach one another (compare 1 Sam. 12 : 3, 4). — *Cook*. As the divine lawgiver took care that the wealth of some should not oppress the poverty of others, by the law of jubilee that a poor man should not lose his land forever; so in buying the land of the poor he would not have the rich give less for it than it was worth, any more than he would have the

LEV. 25: 8-17.

## LESSON VIII.

## FOURTH QUARTER.

of years thou shalt diminish the price  
of it: for *according* to the number *of*  
*the years* of the fruits doth he sell  
unto thee.

17. <sup>1</sup>Ye shall not therefore oppress one another ;<sup>2</sup> but thou shalt fear thy God : for I *am* the LORD your God.

<sup>1</sup> Ver. 14. <sup>2</sup> Ver. 43. Chap. 19 : 14, 32.

15. According to the number of years . . . thou shalt buy. The purchases that were to be made of lands were to be regulated by the number of years which remained to the next jubilee. This was something like buying the unexpired term of a lease among us; the purchase being always regulated by the number of years between the time of purchase and the expiration of the term. It is easy to perceive that the nearer the jubilee was, the less would be the value of the land; therefore it is said, "According to the fewness of the years thou shalt diminish the price."—*Bush*. The number of years of the fruits; i.e., according to the number of harvests. The average value of a yearly crop might of course be estimated, and the sabbatical years were to be deducted from the series.—*Cook*. A property might be redeemed at any intervening period, either by its owner, or by his nearest kinsman. Land sanctified to Jehovah by the owner might be redeemed at any time before the next jubilee, by payment of one-fifth in addition to the estimated value of the crops; but, if not redeemed before the jubilee, it then became devoted forever. Land sanctified by its owner after he had sold it could not be redeemed; and land devoted by the purchaser returned at the jubilee to the owner.—*Smith*. The man of avarice, who had gone on adding house to house and field to field, gained no permanent advantage over his less fortunate neighbor. The fiftieth year, beyond which no lease could run, was always approaching with silent but sure speed, to relax his tenacious grasp. However alienated, however unworthily or unthriffully sold, however strongly conveyed to the purchaser or the usurper an estate might be, this long-expected day annulled the whole transaction, and placed the debtor in the condition which either himself or his ancestor had enjoyed. In virtue, moreover, of this gracious ordinance forbidding the perpetual alienation of the land, a regular genealogy of every particular tribe and family would be preserved, and thus evidence afforded of the exact fulfilment of the prophecies respecting the Messiah, and the stock from which he should spring. So marked was the wisdom, so manifold the blessings of this divine institution! Its typical import conducts us onward to the heart of the gospel economy, as ushered in by Christ. But that it has a reach still more extended, and, like the sabbatical year, shadows out a state of permanent prosperity, happiness, joy, and glory, in the latter periods of this world's history, we have no doubt. Like many other features of the Levitical economy, its *substance* has never yet been realized. That is reserved for that blissful era announced by the seventh, or jubilee trumpet of the Apocalypse, when the grand consummation of all prophetic blessedness shall take place.—*Bush*. Its full completion is reserved for the end of time, when at the appearance of the new heavens and earth, and of the tabernacle of God with men, he shall forever do away with pain and sorrow, and shall declare, "Behold, I make all things new."—*Smith*.

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Smith's *Old Testament History*, p. 258. McClintock and Strong's *Cyclopædia*. Michaelis' *Laws of Moses*. Ewald's *Alterthümer des Volkes Israel*, p. 415. Maimonides gives an epitome of the Jewish information on this subject, scattered through the Talmud and Midrashim. F. W. Robertson's *Sermons*, vol. i., "Freedom by the Truth."

ILLUSTRATIVE.

**I.** In Independence Hall at Philadelphia is the bell which first rang out to the citizens, who in 1776 were anxiously awaiting the results of the discussions in Congress which was sitting with closed doors, that the Declaration of Independence had been decided upon. It rang out liberty in full and joyous peals. But fifteen years before this, when that bell was

made, upon its rim were cast the words of ver. 15 of our lesson to-day, "Proclaim liberty to all the land, and to all the inhabitants thereof." For fifteen long years that bell rang not an actual liberty, but the hope of liberty, the prophecy of liberty, the preparation for liberty. But at length, on the Fourth of July, 1776, the words written upon it in prophecy were rung out a reality, a prophecy fulfilled. So the Christian has liberty written upon his soul, — partly a fact, partly a prophecy, and a hope. But at last to the Christian redeemed from all sin, the prophecy is fulfilled, the hope is realized, and he enjoys the perfect liberty of the sons of God. — P.

II. The bondage of sin is capitably illustrated by Scott's *Marmion*, —

"Thus oft it haps that when within  
They shrink at sense of secret sin,  
A feather daunts the brave," —

also by Hood's *Eugene Aram*, and Shakspeare's *Lady Macbeth*.

III. The freedom given to men by Christ is illustrated by the drama of *William Tell*, where Tell is represented as overtaken in the mountains by a furious storm, and saying, —

"I thought of other lands, whose storms  
Are summer flaws to those of mine, and just  
Have wished me there : the thought that mine was free  
Has checked that wish ; and I have raised my head,  
And cried in thralldom to that furious wind,  
'Blow on : this is the land of liberty !'"

So the Christian dwells in the land of liberty, and he can say to every impulse and desire of his renewed heart, "Blow on : this is the land of liberty." — P.

### PRACTICAL.

1. God takes special care of the poor of his people, but without injustice to the rich.
2. It is good for a people that the wealth be distributed among the many, and not be accumulated in the hands of the few, as the level snow is more beneficial than alternate bareness and huge drifts.
3. It seemed hard to restore sold land, and to let every seventh year go by without increase from the land ; but it would have made the Jews the happiest nation that ever existed.
4. They were punished for neglect of these duties by a captivity as long as the sum of all the years they refused to keep as sabbaths.
5. The jubilee of life is when we become Christians, being (1) restored to our possessions (privileges, hopes, love), which God made us to enjoy, and (2) being delivered from the bondage of sin into the glorious liberty of the sons of God.
6. Becoming a Christian is the jubilee of freedom from the bondage of sin, of anxiety, of fear, into freedom of mind, of action, of harmony with God.
7. When all the world becomes Christianized, then will be sounded the great jubilee, for all will have their rights, and all will be free.

### SUGGESTIONS TO TEACHERS.

Our thoughts naturally gather around THE YEAR OF JUBILEE, and its practical benefits. (1) Obtain from the class a *clear perception of the jubilee year*, in all its relations (vers. 8, 9). Then take up its parts. (2) *The freedom of the bound* (ver. 10). (3) *The sabbath rest of the land* (vers. 11, 12). (4) *The restoration of landed property* (vers. 13-17), with the reasons for these commands, their benefit, God's blessing upon them, and his punishment for disobedience (Lev. 26 : 32-35. 2 Chron. 36 : 19-21). (5) *The jubilee year, a type of the liberty* which comes to those who become Christians.

### LESSON IX. — NOVEMBER 27.

#### THE SERPENT IN THE WILDERNESS. — NUM. 21 : 1-9.

**TIME.** — The punishment by the serpents occurred in September, B. C. 1452, 39 years and six months after the exodus. Aaron died on the first day of the fifth month (July — August), of the fortieth year after the Israelites left Egypt (Num. 33 : 39) ; and they

1. And *when*<sup>1</sup> king Arad the Canaanite, which dwelt in the south, heard tell that Israel came<sup>2</sup> by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2.<sup>3</sup> And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my

hand, then<sup>4</sup> I will utterly destroy their cities.

3. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and he called the name of the place Hormah.

4. ¶ And<sup>5</sup> they journeyed from mount Hor by the way of the Red

<sup>1</sup> Chap. 33 : 43. Judg. 1 : 16. <sup>2</sup> Chap. 13 : 21. <sup>3</sup> Gen. 28 : 20. Judg. 11 : 30. <sup>4</sup> Lev. 27 : 28. <sup>5</sup> Chaps. 20 : 22 : 33 : 41.

mourned for him 30 days before they started from Mount Hor, the latter part of August. The battle with the king of Arad (vers. 1-3) probably occurred a few weeks earlier, before the people left Kadesh.

**PLACE.**—The serpents attacked the people in the southern part of the valley of Arabah, which extends from the Dead Sea to the head of the Gulf of Akabah or eastern branch of the Red Sea. (See on ver. 5.) The battle with the king of Arad was north from Kadesh, at Hormah, in the southern extremity of Canaan.

**INTERVENING HISTORY.**—After remaining at Sinai a year, and receiving the laws for their government, the people left Sinai (Num. 10 : 11) on the twentieth day of the second month, B. C. 1490 (early in May), and went out into the wilderness of Paran. In this region, on account of their sin, they remained 38 years, probably scattered all over the wilderness with their flocks, but with their headquarters at the tabernacle, which occasionally moved from place to place. At last they gathered again at Kadesh, and began their final journey of one year to the promised land. Miriam died here. The people attacked the king of Arad from this place. Then journeying south to Mount Hor, Aaron took a view of the promised land from its summit, and died three or four months after his sister Miriam. He was mourned 30 days, when the people again went southward through the valley of Akabah to go around the mountains of the Edomites, who forbade Israel to go through their country. On this journey they were punished with serpents.

### EXPLANATORY.

1. **King Arad the Canaanite;** rather the Canaanite king of Arad, an ancient town on the southernmost borders of Palestine, not far from Kadesh. A hill called Tell Arad marks the spot.—*J. F. and B.* It was 20 miles south of Hebron. **Dwelt in the south.** A region south of the promised land, called the south country.—*Palmer's Desert of the Exodus.* **Heard that Israel came by the way of the spies;** i.e., through the Desert of Zin, the route which the spies sent out by Moses 38 years before had adopted (cp. 13 : 21).—*Cook.* The territory of the king of Arad extended to the southern frontier of Canaan, to the Desert of Zin, through which the Israelites went from Kadesh to Mount Hor.—*Keil.* **Fought against Israel.** The narrative seems to imply that the king of Arad, recalling the defeat of 38 years before (chap. 14 : 45), and thinking that a fatal blow might be inflicted upon them now, fell suddenly upon them as they were breaking up from Kadesh, and when in the confusion attending the march they were unprepared, and **took some of them prisoners.** It was a mere successful raid upon them.—*A. Gosmah, in Lange.*

2. **Vowed a vow.** Put a ban of utter destruction upon them (Lev. 27 : 28, 29).

3. **Utterly destroyed them.** In Judg. 1 : 17, we read that the men of Judah and Simeon "slew the Canaanites that inhabited Zephath, and utterly destroyed it;" and further, that "the name of the city was called Hormah." But it does not follow that the name "Hormah" was first bestowed then. The text here informs us that this aggression of the king of Arad was repelled, and avenged by the capture and sack of his cities; and that the Israelites "banned" them (cp. Lev. 27 : 28, 29). They then marched away south-eastward; and no doubt for the time the Canaanites resumed possession, and restored the ancient name (Zephath). But Joshua again conquered the king of this district, and finally in the time of the early Judges the ban of Moses and his contemporaries was fully executed. We have therefore, in the passage before us, the history of the actual origin of the name "Hormah."—*Cook.* **Hormah** (ban of destruction), the chief town of Arad, south of the country which afterwards belonged to Judah.

4. **Mount Hor** (mountain) is the highest and most conspicuous of the Edomite range,

sea, to<sup>1</sup> compass the land of Edom :  
and the soul of the people was much  
discouraged because of the way.

5. And the people<sup>2</sup> spake against  
God, and against Moses,<sup>3</sup> Wherefore  
have ye brought us up out of Egypt

<sup>1</sup> Judg. 11:18. <sup>2</sup> Ps. 78:19. <sup>3</sup> Exod. 16:3; 17:3.

its height being 4,800 feet above the Mediterranean, 400 feet above the valley of the Arabah, and more than 6,000 feet above the Dead Sea. It rises in N. lat. 30° 18', E. long. 35° 33', about midway between the two extremities of the mountains of Edom, at the Dead Sea and the Gulf of Akabah. It was east of the valley of the Arabah, into which the Israelites had descended (Num. 20:22), and through which lay their long route to the Red Sea. — *Johnson*. It is one of the very few spots connected with the wanderings of the Israelites which admits of no reasonable doubt. The mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base; and on one of these is the Mohammedan chapel, erected out of the remains of some earlier and more sumptuous building, over the supposed grave of Aaron. — *Stanley*. **By the way of the Red Sea.** The Red Sea of the exodus is the Gulf of Suez, which skirts one side of the Sinaitic peninsula; the Red Sea of the text is the Gulf of Akabah, which skirts the other side, and is the eastern branch of the Red Sea. This sea is called by the Greeks Red from its beach red with red sand and gravel, and the fragments of red coral which are forever being thrown up from the stores below; and it is these coralline forests which form the true "weeds," from which it is named by the Hebrews the *Sea of Weeds*. — *Stanley's Sinai and Palestine*. They were compelled to go this route, because the Edomites refused to let them cross their country. **Compass (go around) the land of Edom.** Edom meant red, as does Esau to whom this land was given. It was a mountainous region, east of the valley of Arabah where the Israelites now were, and extended from the Dead Sea nearly to the eastern branch of the Red Sea. It was the southern and more mountainous part of this region which was called Mount Seir. The name Edom was given to Esau, the first-born son of Isaac, from the peculiar color, both of his hair (Gen. 25:25) and of the pottage for which he sold his birthright (Gen. 25:29-34). It was afterwards applied to the country which he and his descendants occupied. Possibly the aspect of the soil may have facilitated this transfer of the name. The most common modern name of the country is *Idumaea*, the Greek form of the Hebrew word *Edom*. The Edomite mountains terminate at the head of the Gulf of Akabah; and the Israelites passed southward from Mount Hor down their western side, turned the southern extremity, and then skirted the eastern side as they went northward into the territory of Moab, opposite the promised land. Our lesson finds them on the western side of the mountains, not yet arrived at the sea. — *Professor Johnson*. **Much discouraged because of the way.** They were going directly away from the land of promise, with strong enemies near them, and they suffered much on the march. — They were for some days in the Arabah, a mountain plain of loose sand, gravel, and detritus of granite, which, though sprinkled with low shrubs, especially near the mouths of the wadies and the courses of the winter torrents, furnishes extremely little, either of food or water, and is moreover often troubled by sand-storms from the shore of the gulf. Hence "the soul of the people was much discouraged because of the way." — *Rev. T. E. Espin*. If it be asked why God permitted such continual hardships, it may be justly answered, (1) that they constituted a discipline in faith and obedience for the new generation, without which it would have been no more fitted than its fathers to inherit the promised land; (2) that they schooled the people in the soldierly qualifications of endurance and hardihood, necessary to the wars on which they were about to enter; and (3) they wearied the people of their desert life, and thus made them eager to undertake the conquest of a better country. — *Professor Johnson*. He that will pass to the promised land must neither stand upon the length of the way, nor difficulty. Every way hath its inconveniences: the nearest path hath more danger, the farthest hath more pain; either or both must be overcome if we will enter the rest of God. — *Bishop Hall*.

5. **The people spake against God, and against Moses.** Their former murmurings at Kadesh had been treated leniently, and water had been supplied, apparently at their angry demand. They seem not to have interpreted the miracle there as an instance of mercy in spite of their wicked course, but as a response to it; and they therefore now repeated the experiment of insurrection. Thus men still "turn the grace of God into lasciviousness," "not knowing that the long-suffering of God leads them to repentance." The murmurs of the people are represented in 1 Cor. 10:9 as a tempting of Christ. — *Johnson*. Men are said to tempt God, when they put his patience, fidelity, or power to the test (Acts 5:9. Matt. 4:7. Heb. 3:9). It was thus the Israelites tempted him in the wilderness. They tried his forbearance; they provoked him. — *Dr. Hodge*. They

to die in the wilderness? for *there is* no bread, neither *is there any* water ; and <sup>1</sup> our soul loatheth this light bread.

6. And <sup>2</sup> the LORD sent <sup>3</sup> fiery serpents among the people, and they bit the people ; and much people of Israel died.

7. ¶ <sup>4</sup> Therefore the people came to Moses, and said, We have sinned, for <sup>5</sup> we have spoken against the LORD, and against thee ; <sup>6</sup> pray unto the LORD, that he take away the serpents

from us. And Moses prayed for the people.

8. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole : and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9. And <sup>7</sup> Moses made a serpent of brass, and put it upon a pole ; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

<sup>1</sup> Chap. 11 : 6. <sup>2</sup> 1 Cor. 10 : 9. <sup>3</sup> Deut. 8 : 15. <sup>4</sup> Ps. 78 : 34. <sup>5</sup> Ver. 5. <sup>6</sup> Exod. 8 : 8, 28. <sup>7</sup> 1 Sam. 12 : 19. <sup>1</sup> Kings 13 : 6. Acts 8 : 24. <sup>2</sup> 2 Kings 18 : 4. John 3 : 14, 15.

tempted Christ ; for Jehovah who led them was the second person of the Trinity, who afterward came in human form to save us (John 8 : 58). This light bread. Yet this was the manna, sent expressly from God for their sustenance. The refutation of this calumny appears in the fact, that on the strength of this food they performed for forty years so many toilsome journeys. — *J. F. and B.*

6. The Lord sent. By providential guidance. He did not create the serpents for the occasion ; but, being already in the locality, they were permitted to attack those, who, but for obstinate rebellion, would have been preserved from such dangers. — *Johnson*. Fiery serpents ; literally, burning serpents, so called from the inflammatory nature of their bite, which infuses a burning deadly poison, as the Greeks also name certain serpents, especially the *dipsas*, because its poison wrought like burning fire. — *Keil*. And also from the fiery red color of the serpents. — *Lange*. In the afternoon a large and very mottled snake was brought to us, marked with fiery spots and spiral lines, which evidently belonged, from the formation of its teeth, to one of the most poisonous species. The Bedouins say that these snakes, of which they have great dread, are very numerous in this locality. — *Schubert's Travels*. The peninsula of Sinai, and not least the Arabah, abounds in mottled snakes of large size, marked with fiery red spots and wavy stripes, which belong to the most poisonous species, as the formation of the teeth clearly shows. — *Cook*. These serpents were God's punishment of sin ; and the fiery burning from their bite, and the final death, show the terrible effects of sin, and its pains which nothing less than fire can express. Beautiful in appearance as a serpent, nevertheless it is death. — *P.* The true, peculiar, pernicious, fiery serpents were their murmuring disposition and complaints against Jehovah. — *Lange*.

7. We have sinned. The evil effects of sin made them feel conscious of their sin and its greatness. The real evil is the sin, and not the punishment. But it is only by the punishment that men realize the evil of sin itself. We cannot help measuring the judgment of any people as to the evil of sin, by the severity or lightness of the punishment they inflict on various sins. And the only way in which God can impress upon men the awful evil of sin is by his terrible punishment. Therefore he shows us hell. Moses prayed. The first source of help for sinners is prayer. Note : (1) The effects of their sin were pain and death. (2) These effects came simply by the withholding of God's restraining hand. (3) They were perfectly helpless to save themselves. (4) They needed to feel their need of divine help before a cure could be given them. — *P.*

8. Make thee a fiery serpent. It was made of their brass (our copper, or bronze), of the color and form of a fiery serpent. Set it up on a pole. That it might be seen all over the camp, by all who were bitten. It was made conspicuous, easy to find. *The brazen serpent was a type of Christ*. (1) It was made in the form of the fiery serpents, but was itself perfectly harmless. So Christ was made sin for us, took the form of our sinful human nature, was subject to human conditions, yet without sin. (2) Like the serpent, Christ was lifted up upon the cross to draw all men unto him. Christ crucified is the most conspicuous object in the history of the world. It is the centre around which the whole moral and religious warfare of the world is gathered. It is the Alcyone around which all the stars of heaven are circling. So that both by enemies and friends the cross is made prominent, and all may hear of the Saviour. (3) The power of healing was not in the serpent, but in God through the serpent. The cross has no power in itself, but God

has there shown his infinite love and power for salvation. Every one that is bitten, when he looketh upon it, shall live. God healed the bitten ones, but they had some part to do. This is the type of the sinner believing on the crucified Redeemer. (1) They felt their need. (2) They repented of their sins (ver. 7); no one can be saved without repentance. (3) They had faith to go to the brazen serpent and be healed, as now all who believe on the Lord Jesus Christ shall be saved. (4) This faith that God required was not an arbitrary, but a necessary, condition of salvation. For (a) if men do not believe Christ they will not obey his instructions about heaven and the way there. (b) Faith is the test of obedience. Christ is the sum of God's character; and the test is whether we will obey *all* God's commandments, and not merely such as we may choose. (c) Faith in Christ is a test of our loyalty to God and his kingdom. It is the choosing God, not only as our Saviour, but our King. (d) Faith in Christ draws us close to him in love as our Leader and Friend. (e) Faith is the act of receiving God into the soul. (f) Faith awakens every nobler motive of the soul,—love for Him who has done so much for us; duty, revealed in Him who died in doing his duty; hope of like holiness and blessedness; love to men, exemplified on the cross.—P.

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The *commentaries*, not only on Numbers, but on John 3:14, 15. On the region of Akabah and Mount Hor, see Stanley's *Sinai and Palestine*, 83-98. On these and on Edom and the south country, see Palmer's *Desert of the Exodus*, 294, 361. On fiery serpents, see *Strabo*, 15:723; 16:759. Kitto's *Daily Bible Illustrations*; Walker's *Philosophy of the Plan of Salvation*, 146-180, on faith; Bertram's *Homiletical Cyclopædia*, 1873-1977; Foster's *Cyclopædia of Illustrations*, 1:2108-2147; *Sermons* by Finney, Moody, and Griffin.

### ILLUSTRATIVE.

I. Mr. Parton, in the "Atlantic Monthly" for February, 1877, in giving an account of inebriate-asylums, states the principles which must lie at the basis of reformation: (1) Men of the better class will not go there at all till they have tried to reform, and failed enough times to know that they cannot save themselves. (2) Dr. Day says that there is no hope for an inebriate when there, till he thoroughly distrusts the strength of his own resolutions. (3) There is no hope except in total abstinence (true and complete repentance).—P.

II. The *powerlessness to escape from sin by ourselves alone* is illustrated by a young man who was examining a guillotine, and thoughtlessly lay down upon the victim's plank, when he found himself fastened in, and he dared not stir lest the axe above descend upon his neck.

III. In the Pitti Palace at Florence, are two pictures hung side by side, one by an English artist, the other by a Florentine. One is a picture of a stormy sea, with its mountain waves, and black clouds, and fierce lightning flashing across, and revealing in the waters a human face racked with the agony of helpless despair. The other is a like stormy sea, with as fierce lightning, and as threatening waves and clouds; but in the midst of the waves is a rock, against which the waves dash in vain, and in the cleft of a rock is some green herbage and flowers and a dove sitting on her nest,—all safe, because defended by the cleft rock.—Waldo Messaros.

IV. But above all things I entreat you, my dear Colson, to preserve your faith in Christ. It is my wealth in poverty, my joy in sorrow, my peace amid tumult. For all the evil I have committed, my gracious pardon; and, for every effort, my exceeding great reward. I have found it to be so. I can smile with pity at the infidel whose vanity makes him dream that I should barter such a blessing for the few subtleties from the school of the cold-blooded sophists.

S. T. COLERIDGE.

SUNDAY, Sept. 4, 1796.

(From autograph letter in the library of Wellesley College.)

### PRACTICAL.

1. Sin is rebellion against God.
2. God lets difficulties and dangers come in the way to heaven to test us, and fit us for future work.
3. Ingratitude complains even of God's best blessings.
4. Punishment is sure to come for sin.
5. Nothing less than fire can express its pain.
6. We are helpless to escape by our own exertions.



7. God provides a fitting remedy, simple, immediate in its effect, the only remedy, all-sufficient and complete.
8. He makes known that remedy to all.
9. But it is of no avail, unless we believe and look.

### SUGGESTIONS TO TEACHERS.

The Golden Text contains the gist of this lesson. The first three verses may be used as part of the introduction, and then we should hasten to teach the truths of RUIN AND REDEMPTION. (1) We see *the sin*, its excuses, and its greatness (vers. 4, 5). Then (2) is the *punishment of sin*, whose pain is like the bite of a fiery serpent (ver. 6). Call for all the points of this resemblance. (3) This leads to *repentance* (ver. 7). We measure the greatness of sin by the punishment, and so by punishment are led to true repentance. (4) God provides a *way of salvation* (vers. 8, 9). In what respects was the brazen serpent a type of Christ? (5) *Salvation is by faith* alone. How does faith save us, and why is it required?

### LESSON X. — DECEMBER 4.

#### BALAAM. — NUM. 24: 10-19.

**TIME.** — Autumn of B. C. 1452.

**PLACE.** — The Israelites were encamped on the east bank of the Jordan, opposite Jericho, in the plains of Moab. — Their tents were pitched among the long groves of acacias (*shittim*) which cover the topmost of the three terraces that form the basin of the Jordan, from Abel-shittim (the *meadow of acacias*) on the north, to *Beth-jeshimoth* (the *house of the wastes*) on the south. As in the tropical climate of the valley they enjoyed the shelter of the cool groves and the abundant springs, they could see on the opposite terrace the green meadows of Jericho, their first intended conquest. — *Smith*.

**RULERS AND SECULAR HISTORY.** — Thothmes III. still king of Egypt. (*Wilkinson*.) Cadmus comes from Phœnicia, and founds Thebes about the time of the exodus (B. C. 1493), and brings with him the 15 letters which gradually become the Roman alphabet we now use. During the 40 years wanderings in the wilderness, Dardanus builds the city of Dardania, afterwards Troy. Gordius, the inventor of the Gordian knot, rules in Phrygia. Danaus comes from Egypt into Greece. The Pelasgi, from Thessaly, inhabit Italy.

**INTERVENING HISTORY.** — The Israelites continue their march southward through the Arabah to Ezion-Geber, near the head of the Gulf of Akabah, of the Red Sea; then turning north, they skirted the eastern side of the mountains of Edom, on the borders of the desert. When they reached the brook Zered, which flows into the southern end of the Dead Sea from the east, they entered the territory of the king of Moab. Moab extended along the whole east coast of the Dead Sea. The northern half of this territory had just been taken from the Moabites by Simon, king of the Ammonites, who held the country from the river Arnon, which flows into the Dead Sea about midway from north to south, up to the Jabbok, which flows into the Jordan midway between the Sea of Galilee and the Dead Sea. North of the Jabbok, and reaching to Mount Hermon, was Bashan, whose king was Og. Both these regions were captured by the Israelites, who then encamped near the Jordan, opposite Jericho.

**BALAAM.** — (1) *His origin.* Balaam (destroyer of the people) belonged in Pethor on the river Euphrates, in Mesopotamia (Deut. 23: 4), the region whence Abraham came, and some true worshippers of God still remained. (2) *His prophetic power.* It is plainly said that Balaam knew something of the true God, and was inspired by him to utter the prophecies recorded in these chapters, and that he consulted the true God. His reputation, extending hundreds of miles from Mesopotamia to Moab, must have had some foundation. No doubt Maurice is correct in asserting that his truth, his real prophecy, must have come from God, and "not by tricks of his own, or from the Devil. All good is from God; all power, all wisdom, is from him; and only the direction and use of it come to us from ourselves, or from the tempter." (*Patriarchs and Lawgivers*, 234.) But, gradually growing proud and selfish and covetous, he lost his real power, and tried to make up for the real loss by divinations and sacrifices and appearances, and so became a false prophet. (3) *His character.* He was a man of great gifts, great powers, great influences and oppor-

10. ¶ And Balak's anger was kindled against Balaam, and he<sup>1</sup> smote | his hands together : and Balak said unto Balaam,<sup>2</sup> I called thee to curse

<sup>1</sup> Ezek. 21 : 14, 17 ; 22 : 13. <sup>2</sup> Chap. 23 : 11. Deut. 23 : 4, 5. Josh. 24 : 9, 10. Neh. 13 : 2.

tunities from God. He knew what was right, he saw clearly the value of a good life. He began well, and gained his reputation and power in this way. Then he was tempted, and he fell. He first wanted to please himself without displeasing God. He would have given worlds to get rid of his duties ; and he *sacrificed not to learn what his duty was, but to get his duty altered*. He was simply purchasing an indulgence to sin. Then he attempts to blind himself. Balaam will not utter what is not true, but he will blind himself; so that he may not see the truth ; and so speak a lie, believing it to be the truth. — *Robertson*. Thus gradually his selfishness gains ground in his character, and he grows worse and worse, recommending at last that Balak use the fascinations of the daughters of Moab to entice the Israelites into idolatry (Num. 31 : 15, 16), and thus make them forfeit the promised blessing. Balaam's selfishness has now borne its diabolical fruit. He disbelieves the prophecies God spoke through his mouth, joins with the people of Moab, and is slain. It is thus, as God saw him, as his character became through sin, that he goes down history, as the companion of Judas, a Lucifer fallen from a heaven of privilege (Jude 11. 2 Pet. 2 : 14-16. Rev. 2 : 14).

### INTRODUCTION.

The Israelites were now encamped within the ancient boundaries of Moab, and within their sight from the mountains. Balak, king of Moab, was afraid. But what could he do against a God who had done such wonders as Israel's God ? — He understood well that the strength of Israel lay in the strength of her God. There was miracle there, — superhuman aid coming in from a higher Power ; and he had no idea of any thing which he could bring into the field against this save the most potent divination and magic. Balak's policy was soon determined upon ; viz., to send for the most renowned diviner of the ancient East, and match the prestige of his divination and of his curse against the blessings which the God of Israel was conferring upon his people. So he sent for Balaam to come and curse Israel. But God forbade his going. A second embassy, greater in number and of nobler rank, and offering richer pay (22 : 15), touched Balaam in his most sensitive point, and made him long to go. So he told the men to tarry, and he would see if he could get permission. According to the record (22 : 20), the Lord said to him that night, "If the men come to call thee, rise up and go with them ;" yet the real meaning must be, "If you *will* go, and if my prohibition avails nothing — go ; but do when there according to my word." Balaam was glad to go ; but "God's anger was kindled because he went" (22 : 22), — a fact which shows very clearly what sort of permission God had given him. It cannot well be doubted that Balaam knew he was going contrary to the real mind of the Lord ; for when did the Lord ever give a real permission, and then kindle into anger because his permission was accepted ? Or when did he ever leave an honest inquirer after the way of duty to follow his supposed permission, and then take such offence, as in this case, at what was in its purpose true obedience ? Yet, while God always deals honestly with the honest inquirer after his will, he may sometimes, both in word and in providence, let men who love their own will better than his, take their course and bear their own responsibilities. Such I take to have been the Lord's policy in this case. — *Cowles*. When Balaam arrived at Moab, Balak took him to a high hill, where, after sacrifices were offered, Balaam spoke ; but it was in blessing, not in curses. Again, they try a higher point, on Mount Pisgah, where more of Israel could be seen, but with the same result. — The third time he brought Balaam up to the very sanctuary of the national deity, Peor, — the same topmost summit, Nebo, the *head* of Pisgah, from which Moses soon after viewed the promised land. The sevenfold sacrifice was repeated ; but Balaam laid aside his arts of divination, for he saw that it pleased Jehovah to bless Israel. His view embraced the whole camp of Israel, spread out among the acacia-groves by the river at his feet : it ranged over their promised possessions in the hills of Judah, Ephraim, and Gilead. Then the Spirit of God came upon him ; and he took up his parable, the prophecy of the man whose eyes were at length opened, and ended, "Blessed is he that blesseth thee, and cursed is he that curseth thee." — *Smith*. Then followed the rage of Balak, described in the lesson.

### EXPLANATORY.

10. **Smote his hands.** Expressive of his intense anger. **Blessed them three times.** See above, and Numbers, chaps. 22-24.

mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11. Therefore now flee thou to thy place: <sup>1</sup>I thought to promote thee unto great honor; but, lo, the LORD hath kept thee back from honor.

12. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13. <sup>2</sup>If Balak would give me his house full of silver and gold, I cannot

go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14. And now, behold, I go unto my people: come *therefore*, and I<sup>3</sup> will advertise thee what this people shall do to thy people<sup>4</sup> in the latter days.

15. ¶<sup>5</sup> And he took up his parable, and said,

Balaam the son of Beor hath said,  
And the man whose eyes are open hath said :  
16. He hath said, which heard the words of God,  
And knew the knowledge of the Most High,  
*Which* saw the vision of the Almighty,  
*Falling into a trance*, but having his eyes open :

<sup>1</sup> Chap. 22 : 17, 37. <sup>2</sup> Chap. 22 : 18. <sup>3</sup> Mic. 6 : 5. Rev. 2 : 14. <sup>4</sup> Gen. 49 : 1. Dan. 2 : 28 ; 10 : 14. <sup>5</sup> Vers. 3, 4.

11. I thought to promote thee, &c. Balak scoffs with irony at Balaam's confidence in Jehovah: as if he had said, "You see how you are rewarded for serving Jehovah: you must go home in disgrace, while I would have done great things for you."—Thus it is that they who appear to be losers by obeying God rather than man are apt to be rebuked by the worldly-minded as having foolishly thrown away the highest proffered advantages.—*Bush.*

12. Spake I not to thy messengers (chap. 22 : 18).

13. I cannot go beyond the commandment of the Lord. The inability flowed from moral awe of God, and dread of his punishment.—*Keil.* And also from the fact that all his power and wisdom came from God; and to go against his command would be to lose his power. He tried to get God to change his commandment, but he dared not go against it.

14. I go unto my people. As I return home, let me give you some parting advice. He did not really go home, but was probably persuaded to remain. He settled near by among the Midianites, and was soon afterwards slain. Such was his reward from Balak. Advertise. Announce, including advice. In the latter days; lit., at the end of days. In the future. It denotes the horizon of a prophetic utterance. "The end of days" to them began with the time of David. But it must embrace the Messianic period, from the beginning, through all its stages of progress, until the completion in the kingdom of God, and the destruction of all its foes.—*A. Gosman, in Lange.*

15. His parable. His prophecy, in a dark and mystic strain. The term is applied for the most part to divine oracles or declarations which are worthy of all confidence.—*Bush.* The prophecy is divided into four parts by the fourfold repetition of the words, "he took up his parable." The *first* refers to Edom and Moab (vers. 17-19). The *second*, to Amalek (ver. 20). The *third*, to the Kenites (vers. 21, 22). The *fourth*, to the great powers of the world (vers. 23, 24).—*Keil.* The man whose eyes are open. Who sees things beyond the sight of other men,—who has been allowed to gaze at the future, and report what he has seen. Keil and others interpret the word *open* to be *closed*. His outward eyes were closed, that he might have his spiritual eyes opened, as ver. 16.—*P.*

16. Knew the knowledge of the Most High. Had heard from God the future events which only God could know and reveal. Any one can guess, but only God can foretell future events with minuteness and accuracy. The vision. What God showed to him. He probably saw the future as in a picture or panorama.—*P.* Falling into a trance. "In a trance," as will be seen by the Italics, is supplied in our version, and is not in the original. Balaam intended to affirm that the illapse of the divine Spirit upon him, when it came, was so powerful as to cause him habitually to fall to the ground.—*Bush.*

17. <sup>1</sup>I shall see him, but not now :  
 I shall behold him, but not nigh :  
 There shall come <sup>2</sup>a Star out of Jacob,  
 And <sup>3</sup>a Sceptre shall rise out of Israel,  
 And shall smite the corners of Moab,  
 And destroy all the children of Sheth.
18. And <sup>4</sup>Edom shall be a possession,  
 Seir also shall be a possession for his enemies ;  
 And Israel shall do valiantly.
19. <sup>5</sup>Out of Jacob shall come he that shall have dominion,  
 And shall destroy him that remaineth of the city.

<sup>1</sup> Rev. 1: 7.    <sup>2</sup> Matt. 2: 2.    Rev. 22: 16.    <sup>3</sup> Gen. 49: 10.    Ps. 110: 2.    <sup>4</sup> 2 Sam. 8: 14.    Ps. 60: 8, 9, 12.  
<sup>5</sup> Gen. 49: 10.

17. I shall see him. Rather, "I see him;" i. e., the Prince, the Star out of Jacob. But not now; i. e., he does not exist in the present camp of Israel. What I see is to take place in the distant future. A Star out of Jacob. A star is so natural an image and symbol of imperial greatness and splendor, that it has been employed in this sense in almost every nation.—*Hengstenberg*. It was also a well-understood emblem of the Messiah.—*Cook*. A Sceptre. The symbol of the future ruler in Israel; and this ruler would destroy all the enemies of Israel.—*Keil*. Smite the corners of Moab. Equivalent to Moab on both sides, from one end to the other.—*Keil*. Destroy all the children of Sheth. The word "Sheth" seems to be used as a common, not a proper noun, the sense being, all the sons of tumult, all the men of war and strife. Her war-power he shall utterly break down.—*Cowles*.

18. Edom, Seir. Edom and Seir,—two names for one and the same kingdom,—often affiliated with Moab, shall become the possession of their enemies; and Israel shall outmaster them through her valor, and yet more through the might of her God: first fulfilled by David (2 Sam. 8: 14).—*Cowles*. Israel shall do valiantly. God's people shall come nobly, bravely, generously, up to the work God gives them, the conquering of the whole world to Christ.

19. Out of Jacob . . . he that shall have dominion. Israel should be the source of the ideas that should prevail, and of the kingdom that should rule over all the earth. This is beginning to be true. Only one-fourth of the world is Christian; but three-fourths of the power, and a much larger proportion of the ruling ideas, the progress, the culture, the happiness of the world, resides in the Christian fourth of the population.—*P*. Destroy him that remaineth. The phrase is peculiar to this place. It tersely describes a conqueror who first defeats his enemies in battle, and then hunts out the fugitives till he has cut off all of every place. There can be no doubt that the victories of David were a partial accomplishment of these predictions, but these victories do not exhaust their import. Edom and Moab are named by Balaam as representatives of the heathen nations who were hostile to the theocracy. As Jacob figures as a constant type of the kingdom of Messiah in the prophets, so, too, do Edom and Moab of the enemies of that kingdom; and in the threatened ruin of Edom and Moab is indicated the eventual destruction of all that resists the kingdom of God.—*Cook*. The consummation of the fulfilment is to be looked for in the times when the conflict of the kingdom of God with the world will be completed by the victory of the former.—*Hengstenberg*.

### LIBRARY REFERENCES.

Cowles on the *Pentateuch*. Butler's *Sermon on the Character of Balaam*. Stanley's *Jewish Church*, 1: 211-218. Maurice's *Patriarchs and Lawgivers*, chap. 12. Robertson's *Sermons*, series v., sermons 4 and 5. Kitto's *Daily Bible Illustrations*. *Moses and the Judges*, 201-216. Good illustrations in Rogers's *Greyson Letters*, pp. 35 and 194.

### ILLUSTRATIVE.

I. Balaam dallying with temptation.—Rogers, in his *Greyson Letters*, gives an account of a semi-madman, who professed to be well acquainted with Satan. One thing he said was: "They say the De'il is very busy in tempting men; but he maun hae an easy time o't, I'm thinking. All of them meet him more than half way. Ilk ane seems to

gang to him, and say, 'Hae nae ye some dainty temptation for me to-day now, Daddie Satan? I'm sair wracked for a coaxing temptation.'"—P.

II. **Insisting on our own will.**—Once a mother, watching by the bedside of her dying boy, prayed that he might live, insisted on his living whether it were God's will or not. God spared the child, but he grew up to be his mother's curse, disobedient, drunken, ruined, criminal; he broke his mother's heart, and she wished again and again that he had died in infancy, and that she had been willing to pray, "Not my will, but Thine, be done."—P.

III. Esau selling his birthright, and Judas, after three years of Christ's example and instruction, betraying his Master for money, are illustrations of the development of Balaam's character, and his fall under temptation.

IV. **A Sceptre out of Israel: he shall have dominion.**—The most wonderful thing in the history of the world is the rise and progress of the kingdom of Christ. That kingdom has steadily gained dominion. In each of the 18 centuries (save one in the Middle Ages) there have been more Christians in the world than in its previous century. How fast that kingdom is growing now! One hundred years ago there were no Sunday schools: now the Sunday schools of the world have a membership of fourteen millions. In this country 80 years ago there was one church-member to every 15 of population: now of evangelical Christians there is one to every five. And their gifts and labors have increased in still more rapid ratio. "Israel shall do valiantly."—P.

### PRACTICAL.

1. Balaam is an example of the perversion of great gifts, a fall from high privileges.
2. The cause of his fall was selfishness, a love of money and honor.
3. We see the danger of dallying with temptation.
4. One may see what is right, and wish for the reward of the righteous, and yet live a life of sin.
5. It is always a curse to have our own will when it is not also God's will.
6. Ver. 10. Whom God blesses is blessed indeed, and no power can destroy him.
7. The only danger is not from outward enemies, but from falling into sin.
8. Ver. 16. The wise man has his eyes open: he is the man who sees into the heart of things.
9. Ver. 17. God's kingdom is certain to prevail over all its enemies.
10. Christ is like a star—he is bright, glorious, shining in the dark, a guide from heaven.

### SUGGESTIONS TO TEACHERS.

We have brought before us to-day, THE MAN OF HIGH PRIVILEGES AND BEAUTIFUL WORDS, WHO FELL UNDER TEMPTATION. Have the scholars read carefully Num. chaps. 22-24. 2 Pet. 2 : 15, 16. Rev. 2 : 14. Jude 11. (1) Note *Balaam's life and character* (vers. 15, 16); (2) *His temptation* (vers. 11-13); (3) *His fall*, wilfully going against God's will; (4) *His beautiful words* which he could speak, and yet side with the enemies of God (ver. 10); (5) *Dwell on the promises of triumph* to God's people (vers. 14, 17-19). Judas is a good parallel example.

### LESSON XI. — DECEMBER 11.

#### THE LAST DAYS OF MOSES. — DEUT. 32 : 44-52.

**TIME.**—Moses died during the first week of the 12th month of the 40th year of the exodus, i.e., the latter part of February, B. C. 1451. The calculation is thus made: The first passover in the promised land was kept on the 14th day of the first month of the 41st year of the exodus (Josh. 5 : 10). Four days before, they crossed Jordan (Josh. 4 : 19). Previous to this they spent three days in preparations (Josh. 1 : 11; 2 : 22). This brings us to the seventh day of the first month. But before this they mourned 30 days for Moses. Thus the death of Moses must be put not later than the seventh day of the 12th month.—*Wm. M. T aylor's Moses.*

**PLACE.**—Moses died on Mount Pisgah, the highest peak of Nebo, the chief mountain of the range of Abarim. It is east of the head of the Dead Sea, where it receives the river Jordan. The *Israelites were encamped* on the desert-plains of Moab, in the valley of the Jordan near its mouth, on the eastern side of the river, and between the river and

44. ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

45. And Moses made an end of speaking all these words to all Israel :

46. And he said unto them,<sup>1</sup> Set

your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47. For it *is* not a vain thing for you ; <sup>2</sup> because it *is* your life : and

<sup>1</sup> Chaps. 6 : 6 ; 11 : 18. Ezek. 40 : 4. <sup>2</sup> Chap. 30 : 19. Lev. 18 : 5. Prov. 3 : 2, 22 ; 4 : 22. Rom. 10 : 5.

Mount Pisgah. — This tract has a breadth of four or five miles on the eastern bank. The space occupied by the Israelitish camp consisted, in the main, of a large and luxurious oasis upon this bank, slightly raised above the barren flat, sultry because sheltered by the Peræan hills which bear up the fertile plateau above, and watered by the brooks, which, descending from those hills, run westward across the plain into the Jordan. — *Rev. E. T. Espin.*

### INTRODUCTION.

Moses had now brought the children of Israel to the borders of the promised land. His work was done, and the time of his departure was at hand. But, before his departure, he assembled all the people, rehearsed to them the dealings of Jehovah and their own conduct since they had departed from Egypt ; repeated the law, with certain modifications and additions, and enforced it with the most solemn exhortations, warnings, and prophecies of their future history. This address (or rather series of addresses) is contained in the Book of DEUTERONOMY (*the repetition of the law*). It was delivered in the plains of Moab, in the eleventh month of the fortieth year from the epoch of the exodus (Adar—middle of January to middle of February, 1451 B. C.). It consists of *three discourses*, followed by the *Song of Moses*, the *Blessing of Moses*, and the *story of his death*. — *Wm. Smith.*

### EXPLANATORY.

44. **The words of this song.** The hymn called "The Rock," Moses' great prophetic hymn, recorded in Deut. 32 : 1-43. This "Song of Moses" recounts the blessings of God, — the Rock, — his perfect work, his righteous ways, and the corrupt requital of his foolish people, though he was their Father, who bought and created and established them. It contrasts his mercies with their sins ; declares their punishment and the judgment of their oppressors, as alike displaying the glory and vengeance of Him beside whom there is no god ; and it concludes by prophesying the time when the Gentiles should rejoice with his people, and all should join to celebrate his marvellous works and judgments in "the song of Moses, the servant of God, and the song of the Lamb." — *Smith.* This song they were to learn by heart, as a witness for God against themselves. **Hoshea the son of Nun.** Joshua. His name was first called Hoshea (salvation), but was changed by Moses, at the time he was sent out as a spy, 38 years before, by adding to it the name of God, making the name Jehoshua (God's salvation), shortened to Joshua, and afterwards to Jesus. He was the son of Nun, of the tribe of Ephraim. He was born in Egypt when Moses was 40 years old, and grew up a slave in the brick-fields. He is first mentioned when he was chosen by Moses to lead Israel against the army of the Amalekites at Rephidim, 40 years before the death of Moses ; and now he takes charge of the nation in Moses' place.

45. **All these words.** Including nearly the whole of Deuteronomy.

46. **Set your hearts.** The commandments of God were to be an affair of the heart, and not merely of memory. They must believe and obey with the heart, or they would soon forget and disobey. It is equivalent to Christ's demand that we have new hearts, and be born again. **Testify.** Bear witness. By his life and example, as well as by his dying words. **Command your children.** Moses went to the root of the matter. The hope of the nation depended on the right training of the children. If they were trained to be moral and religious, the next generation would be such as God could bless and prosper. And the training of the children aright is one of the strongest means of keeping the older ones right. They must live the law to teach it ; and teaching it to others impresses it on the memory, and opens its meaning.

47. **Because it is your life.** God's commands are not mere arbitrary rules and regulations ; but they are the necessary laws of a true and happy life, as essential to the soul as the laws of nature are to the body. One might as well try to succeed in life by breaking

through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48. <sup>1</sup>And the LORD spake unto Moſes that ſelfſame day, ſaying,

49. Get thee up into this <sup>2</sup>mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho ; and behold the land

of Canaan; which I give unto the children of Iſrael for a poſſeſſion :

50. And die in the mount whither thou goeſt up, and be gathered unto thy people ; as <sup>3</sup>Aaron thy brother died in mount Hor, and was gathered unto his people :

51. Becauſe <sup>4</sup>ye trespaſſed againſt me among the children of Iſrael at

<sup>1</sup> Num. 27 : 12, 13. <sup>2</sup> Num. 33 : 47, 48. Chap. 34 : 1. <sup>3</sup> Num. 20 : 25, 28; 33 : 38. <sup>4</sup> Num. 20 : 11, 13; 27 : 14.

the laws of nature, acting as if fire would not burn, or water run down hill, as expect to have a happy life and worthy end while breaking God's commandments. Prolong *your* days. They were a ſucceſſful and happy nation ſo long as they obeyed God's commands. Every defeat, every captivity, every plague, every failure in their whole hiſtory, and their end as a nation, came directly from breaking God's commands. And the ſame is true of our own land, that the only way in which we can continue as a happy nation is to obey God's commands. All diſobedienceto God is diſloyalty to our country.

48. That ſelfſame day. He only had further time to utter his prophetic bleſſing recorded in the next chapter.

49. Mountain Abarim. The range of mountains running parallel with the Dead Sea, on the eaſt. Nebo. The name Nebo was the name of an idol of the Chaldeans and Aſſyrians, ſuppoſed to be the god who preſided over learning, the ſame as the Latin *Mercury*, or the Greek *Hermes*. Perhaps the name was applied to the mountain becauſe of ſome ſanctuary where the god was worſhipped. The mount Nebo, now called *Jebel Nebbah*, or *Neb*, is one of the ridges or brows of Abarim, or the mountains of Moab, eaſt of the Jordan. It is believed to be about three miles ſouth-weſt of Heſhbon. Piſgah is probably the commanding point or peak of Nebo, 4,500 feet in height, commanding the view deſcribed in chap. 34. — *National Sunday-school Teacher*. Land of Moab. The land of Moab (the deſcendant of Lot, Gen. 19 : 37) was a ſtrip of rich land ſome 50 miles in length, ſtretching back from the Jordan 18 or 20 miles. — *Sunday-school Teacher*.

50, 51. And die, . . . becauſe ye trespaſſed. He died, not from old age, or diſeaſe ; for it is ſaid (chap. 34 : 7) that "his eye was not dim, nor his natural force abated ;" but he died becauſe of his tranſgreſſion at Meribah. Even the leader of the people, who talked with God, who was the meekeſt, moſt diſinter-eſted of all men, who was the greateſt man in all hiſtory, — even he could not eſcape the penalty of his ſins. So God ſhowed before the people, all down the ages, how ſacred was his law, how earneſt he was that men ſhould keep it. The waters of Meribah-Kadeſh. The ſame as Kadeſh, called Meribah (ſtrife) from the ſtriving of the people with God, referred to here. Palmer identifies Kadeſh with the modern Ain Gadis (latitude 30° 34' north, longitude 40° 31' eaſt), on the borders between the ſouth country and the Badiet et Tih, the wilderneſs of the wanderings. Here Iſrael came from Sinai, and the people were diſcouraged and rebellious at the report of the ſpies, and for this ſin had to periſh in a 40-years' wandering in the wilderneſs. Thirty-ſeven years later, Moſes gathered the hoſts together for their final journey to the promiſed land. The dry ſeaſon approached, the water failed, and, ſuffering with thiſt, the new generation murmured and rebelled (Num. 20). Moſes was diſappointed and angry. He had waited 37 years for a new generation to ariſe. The promiſe of God (Num. 14 : 31) had led him to expect in the children a better people than the fathers had been. But here, at their firſt aſſembly to march upon Paleſtine, they ſeemed to poſſeſs all the rebelliousneſs of thoſe who had periſhed for their ſins. It was a bitter diſappointment. Moreover, Moſes and Aaron had been ſlandered and abuſed, and their authority was ſet at nought ; and their anger had, hence, the element of perſonal reſentment. — *Johnson*. This was Moſes' firſt ſin, expreſſed in ſpeaking to the people angrily, inſtead of to the rock (Num. 20 : 8-10). Then in his paſſion he forgot God, ſaying, "Muſt we fetch you water?" Thus he failed to ſanctify him in the eyes of the people, and ſpoke of the miracle as a ſort of wonder which he and Aaron were about to perform (Num. 20 : 10). His third ſin was in ſmiting the rock twice, when God had told him only to ſpeak to it. Theſe are all ſummed up in God's words, "Beca-uſe ye believed not in me to ſanctify me in the eyes of the children of Iſrael" (Num. 20 : 12). — *P*. Unbelief is the root of all ſin. It was the ſource of the evil in this inſtance, as the following obſervations demonſtrate. 1. In order to obey God implicitly, we muſt believe that he is wiſer and better than we,

the waters of Meribah-Kadesh, in the wilderness of Zin; because ye <sup>1</sup>sanc-tified me not in the midst of the chil-dren of Israel.

52. <sup>2</sup>Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

<sup>1</sup> See Lev. 10: 3. <sup>2</sup> Num. 27: 12. Chap. 34: 4.

and hence that his will is rightly supreme over ours. The disobedience of Moses and Aaron, therefore, sprung from unbelief. 2. The first sin of the brothers, that of violent and outspoken irritation with wrong-doers, is checked by faith in the wisdom of God's purposes and in his power to effect them. Communion with God may impart a holy indignation, a zeal for his glory; but in so far as it does this, it will also overcome the feeling of personal irritation and spite which is cherished by those who think not so much of his glory as of their own. 3. The second sin, the unconscious and undesigned ascription of the miracle to the human agent, is a delicate index to the condition of those who committed it; for, though it did not represent their fixed conviction and character, it expressed a forgetfulness of God which is incompatible with true faith. 4. The smiting of the rock shows that Moses and Aaron had a secret doubt of the efficiency of the mere word which they had been commanded to speak; they evidently attributed a power to the blows with the staff which had already been the means of so many wonders. They ascribed to it that which God alone possesses; and thus they turned themselves into magicians rather than workers of miracles. Perfect faith in Jehovah would have saved them from such a feeling, as also from its expression. — *Johnson*. Sanctified me not. Did not honor God as holy; by their unbelief, and manner of speaking.

52. Thou shalt see the land. In its broader outlines. Its boundaries were the south country, the Dead Sea, the Mediterranean, the mountains of Lebanon, the river Jordan, and the rich belt of agricultural and pastoral land east of it, "embracing the four great masses of the inheritance on the east, the north, the centre, and the south, with the plain that lay at his feet." — *Smith*. All of which Mr. Tristram saw from the same position. It required no miracle to see it. — *Johnson*. The difficulty in regard to the possibility of seeing so far has been exaggerated. An Oriental atmosphere, as compared with our own, has a transparency which is marvellous. Dr. Thomson, who has dwelt more than a quarter of a century amid the scenery of Lebanon, says that he can show "many a Pisgah in Lebanon and Hermon, from which the view is far more extensive" than that on which the eye of Moses rested as he looked abroad from Nebo. — *Hackett*. But thou shalt not go thither. It seems from Deut. 3: 23-28, that Moses made earnest entreaties to be permitted to cross into the promised land, but was denied. God does not always answer our prayers in their letter: he often gives far better things than we ask, as he gave Moses entrance into that paradise of which Canaan was but a faint foreshadowing. — *Johnson*.

#### THE DEATH AND BURIAL OF MOSES.

Moses died in Pisgah, "by the mouth of the Lord," i. e., not from old age, but because God so commanded. But we do not wonder that the Jewish rabbis understand it to mean "by the kiss of the Lord." As the father kisses his boy, so death came to Moses as a token of his Lord's affection. — *Taylor*. The statement is explicit that Moses died (34: 5): the idea that he was translated is a mere fancy. He was 120 years old when he died, and his life was divided into three periods of 40 years each. Moses was buried in a valley over against Beth-peor, i. e., the temple of Baal-peor, a Moabite God (34: 6). The town was situated on or near Mount Peor, and close to the valley where the Israelites encamped immediately before descending into the plain of the Jordan (Deut. 3: 29). It was in this valley, apparently the modern Wady Hesbān, that Moses was buried. With this agree the notices of Eusebius and Jerome, who state that Beth-peor lay six miles above Livias, on the road to Heshbōn. — *Porter*. The burial was an act of God, perhaps performed by the agency of angels. The rites of sepulture were thus performed by God, in the absence of the Israelites, that the grave might be unknown, and hence unworshipped by a nation ever prone to idolatry. It was possibly at the burial that the curious interview of Michael and Satan took place, Jude 9; the latter desiring the body, that he might make it a temptation to the chosen people. — *Johnson*. The passage in Jude, which every reader feels to be so singular in its reference to a dispute between Michael and the Devil over the body of Moses, may really allude to the resurrection of Moses, in order that, with Elijah, he might stand in glorified humanity beside Jesus on the Mount of Transfiguration. — *Taylor*.



## THE CHARACTER OF MOSES.

I. "The man Moses was very meek, above all the men that were upon the face of the earth." The word "meek" is hardly an adequate reading of the Hebrew term, which should be rather "much-enduring." It represents what we should now designate by the word "disinterested." All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. He joins his countrymen in their degrading servitude. He forgets himself to avenge their wrongs. He desires that his brother may take the lead instead of himself. He wishes that not he only, but all the nation, were gifted alike: "Enviest thou for my sake?" When the offer is made that the people should be destroyed, and that he should be made "a great nation," he prays that they may be forgiven — "if not, blot me, I pray thee, out of thy book which thou hast written." His sons were not raised to honor. The leadership of the people passed, after his death, to another tribe. In the books which bear his name, Abraham, and not himself, appears as the real father of the nation. In spite of his great pre-eminence, they are never "the children of Moses." — *Wm. Smith.*

II. This was not a mere natural characteristic. He was not meek when he smote the Egyptian, or broke the two tables of stone. His character was acquired by long walking with God, and victory over self.

III. Moses was mighty (almost omnipotent, we may say) in prayer. It would seem to have been the Lord's special purpose to bring out this prime quality of his religious character, and set it in sunlight before all future ages, — an illustration of the fact that *the great men of all time are mighty with God in prayer.* They know the secret of communion with God. They have easy, unrestricted access to his throne. — *Cowles.*

IV. His greatness and power may be specially seen in those things in which he was a *type of Christ.* (1) He was a great deliverer of his people from bondage. (2) He was pre-eminently a lawgiver. So Jesus gave the Sermon on the Mount, and wrote the law on the hearts of men. (3) He was a great prophet speaking from God. (4) He was a mediator between God and his people. (5) He was a leader, guiding the people into the promised land. (6) He died before he saw the result of his work, but the great results soon followed in the progress of the kingdom of God. (7) He was disinterested, seeking not to be ministered unto, but to minister.

## LIBRARY REFERENCES.

William M. Taylor's *Moses the Lawgiver*, 408-468. Thornley Smith's *Moses and his Times.* Hamilton's *Moses the Man of God*, chap. 25. Kitto's *Daily Bible Illustrations*, vol. ii. Stanley's *Jewish Church*, i. Maurice's *Patriarchs and Lawgivers.* Cowles's *Pentateuch.* In Nelson on *Infidelity* (264-276), is an account of previsions of the future at death. Mrs. Alexander's poem on *The Burial of Moses.*

## ILLUSTRATIVE.

I. **The Death of Moses.** — Amidst the tears of the people, the women beating their breasts, and the children giving way to uncontrolled wailing, he withdrew. At a certain point in his ascent, he made a sign to the weeping multitude to advance no farther, taking with him only the elders, the high priest Eliezer, and the general Joshua. At the top of the mountain he dismissed the elders; and then, as he was embracing Eliezer and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley. — *Josephus.*

II. John and Charles Wesley are buried in Westminster Abbey, and on their monument is this inscription: "God buries the worker, but carries on the work."

III. When Jabez Bunting, one of the greatest of Wesley's disciples, died, a minister of the Methodist denomination, in preaching his funeral sermon, closed a glowing peroration by saying, "When Bunting died, the sun of Methodism set." A plain man in the audience immediately shouted, "Glory be to God! that is a lie!" — *Taylor.*

## PRACTICAL.

1. (Ver. 46.) Only by keeping God's commands can there be true prosperity for the individual or the nation.
2. In the training of the children for God is the hope of the world.
3. (Ver. 49.) Men die, but their work goes on.

4. The soul of greatness is disinterested love.
5. God's best people are abundant in prayer and communion with God.
6. (Ver. 51.) The best of men have their failings.
7. Watch and pray, for to the last we are in danger of falling into sin.
8. God must punish even the sins of his best and holiest children.
9. But even in the punishment he shows his tender love.
10. God gives in this life Pisgah-views of the promised land, through Jesus Christ, his promises, and the experiences of love and peace.
11. Only those who live like Moses can have a death like his.

### SUGGESTIONS TO TEACHERS.

By this lesson we can set before our classes a vivid picture of THE MAN OF GOD. (1) *First, his life and character* (ver. 44). See what ideas the class have gained as to Moses' character, and what they can remember of his life. (2) *His dying testimony* (vers. 45-47). Why the words of the dying have great weight. (3) *The imperfection* in the life, even of so good a man (vers. 50, 51), and its lasting effect. (4) *His vision of the Promised Land*, typifying the glimpses God sometimes gives us of heaven. (5) *His death* (vers. 48, 49), the crown of a blessed life.

### LESSON XIII.—DECEMBER 25.

#### THE BABE AND THE KING.—ISA. 9 : 6, 7.

(Extra Lesson selected by "The Sunday-school Times.")

#### CHRISTMAS LESSON.

**DATE.**—Isaiah's ministry extended from about B. C. 762-700.

**TIME.**—Christ was born the last part of B. C. 5, perhaps Dec. 25, four years before our common era.

**PLACE.**—Christ was born in Bethlehem of Judea, six miles south of Jerusalem.

#### INTRODUCTION.

The earlier verses of this chapter describe a brighter time coming to Israel and to the world, the promised triumph of God and goodness, universal peace and good-will, which are being now fulfilled, and will have their complete fulfilment in the final triumph of Christianity. A great light (ver. 2) was to dawn on the people in darkness, fulfilled in the advent of Christ (Luke 1 : 78. John 1 : 4, 9). The nation was to be enlarged (ver. 3) by the coming-in of the Gentiles, and there would be a general increase of happiness. ("Not" in ver. 3 should be "to it," or it may mean that the former increase of the nation did not increase joy, but this enlargement would increase it.) All oppression was to cease, as Gideon overcame the Midianites (ver. 4) by the power of God, with small human instrumentality. Then (ver. 5) the armor of the warriors and their blood-stained garments were to be destroyed by fire, for now there was to be peace, and God's kingdom would come by peaceful means. The assurance of all this, and the means, are described in the lesson. They came through the birth of Christ.

6.<sup>1</sup> For unto us a child is born, | <sup>8</sup>government shall be upon his  
unto us a <sup>2</sup>son is given: and the | shoulder: and his name shall be.

<sup>1</sup> Chap. 7 : 14. Luke 2 : 11. <sup>2</sup> John 3 : 16. <sup>3</sup> Matt. 28 : 18. 1 Cor. 15 : 25.

#### EXPLANATORY.

6. **Unto us, for our benefit** (John 3 : 16). **A son is given.** An expression frequently applied in the New Testament to the incarnation of Christ.—*Alexander.* Christ was truly human as well as divine. **The government shall be upon his shoulder.** The

called Wonderful,<sup>1</sup> Counsellor, The mighty God,<sup>2</sup> The everlasting Father, The Prince of Peace.<sup>3</sup>

7. Of the increase of *his* government and peace<sup>4</sup> *there shall be* no end, upon the throne of David, and

upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The<sup>5</sup> zeal of the LORD of hosts will perform this.

<sup>1</sup> Judg. 13 : 18. <sup>2</sup> Tit. 2 : 13. <sup>3</sup> Eph. 2 : 14. <sup>4</sup> Dan. 2 : 44. Luke 1 : 32, 33. <sup>5</sup> 2 Kings 19 : 31. Chap. 37 : 32.

royal robes were hung upon the shoulder, and the sceptre and keys were borne upon the shoulder or suspended from it. Christ should be a King and Ruler over the world. **His name shall be called.** It does not mean that he should actually bear these names, but merely that he should deserve them, and that they would be descriptive of his character.—*Alexander.* He is called by these and many other names, to express the many aspects of his character and nature. No one name could tell us all there is in Christ.—*P. Wonderful,* or wonder; i. e., miracle. The incarnation was the miracle of miracles.—*Cook.* Christ was wonderful in his nature as God and man; wonderful in his character, the only perfect man; wonderful in his mighty works; in his love of man; as an expression of God's love; in his methods of conquering the world; in his success. **Counsellor.** A prophet, authoritative teacher of the truth, a wise administrator of the church, and confidential adviser of the individual believer.—*Alexander.* Christ is the wisdom of God. His whole scheme of redemption is the fruit of consummate wisdom; his person and life and atonement, his whole method of saving men, are wisdom itself. **The mighty God.** Christ was God as well as man. The true Saviour of man must be divine as well as human,—human to reach down to our hearts, divine to overcome all enemies, to be omnipresent with all believers, to lead us to God. **The everlasting Father.** Eternal in his own existence, and giving eternal life to others.—*Alexander.* He is "Father of eternity," equivalent to "the author of everlasting salvation."—*Cook.* The author of all things, the creator of the world. **The Prince of Peace.** The great peacemaker between God and man, between Jew and Gentile, the umpire between nations, the abolisher of war, and the giver of internal peace to all who being justified by faith have peace with God through our Lord Jesus Christ.—*Alexander.* See the angels' song (Luke 2 : 14).

7. **Of the increase of his government.** His rule shall spread forth from Zion over the whole earth; over the whole universe (Eph. 1 : 22. Matt. 28 : 18).—*Cook.* Christ is to go on conquering and to conquer, till his kingdom shall rule over all. **And peace.** This does not say in the original, as our translation seems to, that there should be no end to the increase of his peace, but no limit (end) to peace.—*Barnes.* Peace here denotes not only peace as opposed to war, intestine strife, or turbulence, but welfare and prosperity in general, as opposed to want and sorrow. The reign here predicted was to be not only peaceful, but in every respect prosperous.—*Alexander.* **Upon the throne of David.** This means that the prince whose reign was to be thus powerful and prosperous, would be a descendant of David. This is indeed a repetition and explanation of a promise given to David (2 Sam. 7 : 11-16. 1 Kings 8 : 25). The two reigns are identified, not merely on account of an external or typical relation, but because the one was really the restoration and continuation of the other. Both kings were heads of the same body, the one a temporal head, the other a spiritual; the one temporary, the other eternal. The Jewish nation, as a spiritual body, is really continued in the Christian Church.—*Alexander.* **To order it.** Giving it a firm and settled constitution.—*Cook.* **To establish it.** On a solid basis, to sustain it.—*Cook.* **With judgment.** Justice, equity. **And with justice.** Righteousness. No kingdom can be established on any other basis. Every thing wrong must perish; and, if men interweave injustice and wrong into their government or business, these must perish with injustice. Christ's kingdom shall be built on absolute justice, and all the people will be righteous. **The zeal of the Lord.** The word translated *zeal* expresses the complex idea of strong affection, comprehending or attended by a jealous preference of one above another. It signifies not only God's intense love for his people, but his disposition to protect and favor them at the expense of others.—*Alexander.* **Will perform this.** The mention of God's zeal, as the procuring cause of this result, affords a sure foundation for the hopes of all believers. His zeal is not a passion, but a principle of powerful and certain operation.—*Alexander.* His "zeal" shows that God will bring this kingdom as quickly as possible,—that he has intense desire for it, and there will be no delays that do not aid the cause in the end.

## SCRIPTURE PROPER NAMES FOUND IN THE LESSONS,

WITH PRONUNCIATION AND SIGNIFICATION.

Aă'ron, mountaineer.  
 Āb'a-rim, or A-bā'rim.  
 Ā-bī'ā, the Lord is my father.  
 Ā-bī'hu, his father.  
 Ā-brā-hām, father of a multitude.  
 Ā-brām, high father.  
 Ād'ām, red; earthy man.  
 Ā'hāb, father's brother.  
 Ā-hīs'ā-māch, brother of strength.  
 Ā-hō'lī-āb, the tent of the father.  
 Ān'nā, gracious, merciful.  
 Au-gūs'tūs, majestic.  
  
 Bāb'ŷ-lōn, confusion, or mixture.  
 Bā'laām, the ancient of the people.  
 Bā'lāk, the destroyer.  
 Bē-ē'rōth, or Bē'ē-rōth, wells.  
 Bē-ēl/zē-būb, master, or god, of flies.  
 Bēl-shāz'zār, prince of Bel.  
 Bē'ōr, burning, or foolish.  
 Bēth-āb'ā-rā, house of the passage, or ford.  
 Bēth'ā-ny, house of dates, or affliction.  
 Bēth'lē-hēm, the house of bread.  
 Bē-zāl'ē-ēl, or Bez'ā-lēēl.  
 Bō-ā-ner'gēs, sons of thunder.  
  
 Cēs-ā-rē'ā, from Cesar.  
 Cāl'vār-ŷ, a skull.  
 Cā'nāan-ites, lowlanders.  
 Cā-pēr'nā-ūm, the village of Nahum.  
 Cār'mēl, vineyard of God.  
 Christ, anointed.  
 Cōr-nē'lī-ūs, a horn (i.e., ray) of the sun.  
  
 Dān, judgment.  
 Dān'iēl, judgment of God.  
 Dā'vīd, well-beloved, dear.  
 Dōr'cās, female of roebuck.  
  
 Ē'dōm, red, earthy, or of blood.  
 Ē'gypt, land of the Copts.  
 Ē-lē-ā'zar, the help of God.  
 Ē-lī'ās, Elijah, God the Lord.  
 Ē-lī'jāh, my God is Jehovah.  
 Ē-līs'ā-bēth, the oath of God.  
 Ēl/zā-phān, or Ēl-zā-phān.  
 Ēm-mā'ūs, or Ēm'ma-ūs, warm baths.  
 Ē'nōn, his fountain.  
 Ēph'rā-īm, fruitful or twin land.  
 Ē-sā'ias, Isaiah, salvation of the Lord.

Ē-zē'kī-ēl, the strength of God.  
 Ēz'rā, help.  
  
 Gā'brī-ēl, God is my strength.  
 Gād'ā-rā, surrounded, walled.  
 Gā-lā'tiāns, milk-white.  
 Gāl'ī-lēe, a circle.  
 Gēr'ī-zīm, cutter.  
 Gīd'ē-ōn, he that cuts down.  
 Gīl'ē-ād, a hard, rocky region.  
  
 Hē'brews, those who crossed over, or descendants of Heber.  
 Hē'brōn, society.  
 Hēr'ōd, hero-like.  
 Hōr, who shows.  
 Hō-sē'ā, savior or deliverance.  
 Hō-shē'ā, savior or deliverance.  
 Hōr'māh, devoted to God, utter destruction.  
 Hūr, liberty.  
  
 Ī-dū-mē'ā, red, earthy.  
 Īm-mān'ū-ēl, God with us.  
 Ī-sā'iah, the salvation of the Lord.  
 Īs'rā-ēl, soldier of God.  
 Īth'ā-mār, island of the palm-trees.  
  
 Jā'cōb, supplanter.  
 Jāmes, another form of Jacob.  
 Jē-hō'vāh, the self-existent.  
 Jēr'ī-chō, city of the moon, or place of fragrance.  
 Jē-rū'sā-lēm, habitation of peace.  
 Jē'sūs, Saviour, another form of Joshua.  
 Jews, derived from Judah.  
 Jōhn, grace of the Lord.  
 Jōr'dān, flowing down, the descender.  
 Jō'sēph, increase.  
 Jōsh'ū-ā, savior.  
 Jū'dāh, praised, celebrated.  
 Jū-dē'ā, derived from Judah.  
  
 Lāz'ā-rūs, assistance of God.  
 Lē'vite, descendants of Levi (intwined).  
 Lūke, luminous.  
  
 Māg-dā-lē'nē, of Magdala (a tower).  
 Mār'k, polite, shining.  
 Mā'ry, a tear, star of the sea.  
 Mātth'ew, a reward.

# SCRIPTURE PROPER NAMES.

Mēs-sī'āh, anointed.  
Mēr'ī-bāh, Kā-dēsh.  
Mī'chā-ēl, who is like God?  
Mid'ān-ītes, people of Midian, strife.  
Mish'ā-ēl, who is what God is?  
Mō'sēs, taken out of the water.  
  
Nā'dāb, free, liberal.  
Nā'im, beauty.  
Nāz'ā-rēth, separated, branch.  
Nē'bō, prophet.  
Nēb-ū-chād-nēz-zār, protector from misfortune.  
Nīc-ō-dē'mūs, conqueror of the people.  
Nīm, prosperity.  
  
Pāl'ēs-tīne, or Philistia, wandering.  
Paul, small, little.  
Pē-rē'a.  
Pē'tēr, a rock.  
Phā'raōh, from Phra, the sun.  
Phār'ī-sēc, separated.  
Phī'īp, a lover of horses.  
Pī'lāte, armed with a dart.  
Pīs'gāh, an eminence, fortress.  
  
Red Sea, so named from the red sand on its shores, Sea of Weeds.

Rōme, strong.  
Sād'dū-cēes, followers of Zadoc.  
Sā'īm, fox land.  
Sā-mā'rī-ā, the city of Shemer.  
Sam'sōn, sun-like, strong.  
Sām'ū-ēl, asked of God.  
Sēn-nā-chē'rīb, or Sēn-nāch'ē-rīb, Sin (the moon) adds brothers.  
Sī'dōn, fish-town.  
Sīm'ē-ōn, that hears.  
Sī'mōn, same as Simeon.  
Sōl'ō-mōn, peaceable.  
  
Tā'bōr, the height.  
Thē-ōph'ī-lūs, friend of God.  
Thōm'ās, a twin.  
Tīsh'bīte.  
Tyre, a rock.  
  
Ū'rī, fiery.  
Ūz-zī'āh, strength of Jehovah.  
  
Zāc-chē'ūs, pure, just.  
Zāch-ā-rī'as, remembered by Jehovah.  
Zār'ē-phāth, smelting-house.  
Zēb'ē-dēe, Jehovah's gift.  
Zēb'ūlōn, a habitation.  
Zīn, a low palm-tree.

# INDEX.

	QUARTER.	LESSON.	PLACE AND VERSE.
Aaron . . . . .	Third.	IV.	27
Abraham's Bosom . . . . .	Second.	VII.	22
Alabaster Boxes . . . . .	First.	XI.	37
Ark of the Covenant . . . . .	Fourth.	II.	3
African Ants . . . . .	First.	XIII.	III.
Balaam . . . . .	Fourth.	X.	Intro.
Bank, The . . . . .	Second.	IX.	23
Banished Kings, The . . . . .	Second.	IV.	III.
Baptism of Hindoos . . . . .	Second.	I.	III.
Baptism with the Holy Ghost . . . . .	First.	VII.	16
Best Robe, The . . . . .	Second.	VI.	22
Bethlehem . . . . .	First.	IV.	Intro.
Blasphemy . . . . .	First.	IX.	21
Bondage of Sin . . . . .	Fourth.	VIII.	III.
Book of Exodus . . . . .	Third.	I.	Intro.
Book of Leviticus . . . . .	Fourth.	III.	Intro.
Boyhood of Great Men . . . . .	First.	II.	III.
Brazen Laver . . . . .	Fourth.	II.	7
Brazen Serpent, The . . . . .	Fourth.	IX.	8
Bread from Heaven . . . . .	Third.	VIII.	III.
Brick-making . . . . .	Third.	I.	14
Building the Sepulchres of the Prophets . . . . .	Second.	III.	47
Burnt Offerings . . . . .	Fourth.	III.	
Burning Bush, The . . . . .	Third.	III.	2
Christian Missions . . . . .	Second.	II.	III.
Christ, the Sinner's Friend . . . . .	First.	XI.	
Chronology of the Pentateuch . . . . .			Page 7
Caliban and Ariel . . . . .	First.	XI.	III.
Calendar, Jewish . . . . .			Page 8
Calvary . . . . .	Second.	X.	33
Censers . . . . .	Fourth.	V.	1
Character of Moses . . . . .	Fourth.	XI.	52
Christian Era . . . . .	First.	IV.	Intro.
Christmas . . . . .	Fourth.	XIII.	
Chronology of Exodus . . . . .	Third.	I.	Intro.
Church of the Heavenly Rest . . . . .	Fourth.	I.	III.
Cleansing Power of the Atonement . . . . .	Fourth.	VI.	III.
Cleopatra's Needles . . . . .	Third.	I.	III.
Communion with God . . . . .	Fourth.	IV.	III.
Confession of Sin . . . . .	Second.	XI.	III.
Consecration of Aaron . . . . .	Second.	VI.	21
Consciousness of Sin . . . . .	Fourth.	II.	13-15
Covenant with Abraham . . . . .	Second.	VI.	17
Covetousness . . . . .	First.	III.	73
Course of Abia . . . . .	Second.	IV.	13, 15
Crossing the Red Sea . . . . .	First.	I.	5
Cunning Workmen . . . . .	Third.	VII.	21, III.
	Fourth.	I.	30-35

# INDEX.

	QUARTER.	LESSON.	PLACE AND VERSE.
Christ's Appearances after the Resurrection . . . . .	Second.	XI.	Intro.
Christ Forgiving Sins . . . . .	First.	IX.	20
Christ Healing the Sick . . . . .	First.	IX.	
Christian Life . . . . .	First.	V.	III.
Christ in the Pharisee's House . . . . .	First.	XI.	36
Christ not a Judge or Divider . . . . .	Second.	IV.	14
Christ, the Friend of Sinners . . . . .	Second.	V.	2
Christ, the Glory of Israel . . . . .	First.	V.	III.
Christ, the Guide . . . . .	First.	III.	III.
Christ, the Light . . . . .	First.	III.	III.
Christ, The Three Names of . . . . .	First.	IV.	11
Chronology of Life of Christ . . . . .			Page 10
Chronology of the Old Testament . . . . .			Page 11
Cross and Crown . . . . .	Second.	I.	III.
Dallying with Temptation . . . . .	Fourth.	X.	III.
Day of Atonement . . . . .	Fourth.	VI.	Intro.
Delay Not . . . . .	First.	IV.	III.
Destruction of Pharaoh's Host . . . . .	Third.	VII.	27
Dinner . . . . .	Second.	III.	37
Dr. Bonar's Dream . . . . .	Second.	I.	III.
Death by Crucifixion . . . . .	Second.	X.	33
Death of Aaron's Sons . . . . .	Fourth.	V.	2
Dream of the Moralists . . . . .	Fourth.	VI.	III.
Death of Moses . . . . .	Fourth.	XI.	52
Eastern Customs at Meals . . . . .	First.	XI.	36
Eastern Customs in Welcoming Guests . . . . .	First.	XI.	44-46
Eastern Houses . . . . .	First.	IX.	19
Eastern Inns . . . . .	First.	IV.	Intro.
Eastern Mourning . . . . .	Fourth.	V.	6
Egyptian Houses and Chariots . . . . .	Third.	VII.	23
Egyptian Monuments and the Bible . . . . .	Third.	I.	III.
Elim . . . . .	Third.	VIII.	1
Elisabeth . . . . .	First.	I.	Intro.
Emmaus . . . . .	Second.	XI.	13
Ephod . . . . .	Fourth.	I.	27
Eternal Life . . . . .	Second.	II.	III.
Events of the Crucifixion Week . . . . .	Second.	X.	Intro.
Expressions of Gratitude . . . . .	Fourth.	IV.	III.
Faithful in Little, Rewarded with Much . . . . .	Second.	IX.	III.
Fasting . . . . .	Second.	VIII.	12
Feast of Tabernacles . . . . .	Fourth.	VII.	Intro.
Fiery Serpents . . . . .	Fourth.	IX.	6
Fire on the Temple Altar . . . . .	Second.	VIII.	III.
Following Christ . . . . .	Second.	I.	58-62
Foreign Missions . . . . .	Second.	XIII.	
Forgiveness of Sins . . . . .	First.	III.	77
Four Pillars of Temperance . . . . .	Third.	XIII.	
Freedom of Christians . . . . .	Fourth.	VIII.	III.
Free Giving . . . . .	Fourth.	I.	29
Garibaldi and the Lost Lamb . . . . .	Second.	V.	III.
Glaucus . . . . .	Fourth.	III.	III.
Giving Alms . . . . .	Second.	III.	41
Golden Altar . . . . .	Fourth.	II.	5
God With Us . . . . .	Third.	III.	III.
Good Samaritan . . . . .	Second.	II.	
Golden Calf . . . . .	Third.	XI.	Intro.
Golden Candlestick . . . . .	Fourth.	II.	4
Gospel according to Luke . . . . .			Page 17
Gospel for the Gentiles . . . . .	First.	V.	31-32
Gospel for the Poor . . . . .	First.	VIII.	18, III.
Giving of the Law . . . . .	Third.	IX.	Intro.
Greetings in the Markets . . . . .	Second.	III.	43

# INDEX.

	QUARTER.	LESSON.	PLACE AND VERSE.
Gospel of Luke . . . . .	First.	.	Intro.
Greatness of Our Salvation . . . . .	Second.	V.	III.
Grumble Corner and Thanksgiving Street . . . . .	First.	II.	III.
Hades . . . . .	Second.	VII.	23
Hardening Pharaoh's Heart . . . . .	Third.	V.	13, III.
Hercules' Choice . . . . .	Third.	II.	III.
Herod the Great . . . . .	First.	I.	Intro.
Hidden Treasures of the Bible . . . . .	Second.	XI.	III.
Highland Widow, The . . . . .	Second.	VI.	III.
Hints to Teachers . . . . .			Pages 13-17
Home Missions . . . . .	First.	XIII.	
Horn of Salvation . . . . .	First.	III.	69
How to be Safe in Bad Company . . . . .	First.	XI.	III.
Husks . . . . .	Second.	VI.	16
Hypocrisy . . . . .	Second.	III.	III.
Incense, Altar of . . . . .	First.	I.	11
Increase of the Israelites . . . . .	Third.	I.	7, III.
Increase, Offering of . . . . .	First.	I.	9, 10
Increasing in Wisdom . . . . .	First.	VI.	III.
Independence Bill . . . . .	Fourth.	VIII.	III.
Inebriate Asylums . . . . .	Fourth.	IX.	III.
Imitating Christ . . . . .	First.	VI.	III.
Insisting on Our Own Will . . . . .	Fourth.	X.	III.
James and John, named Boanerges . . . . .	Second.	I.	54
Jesus, his Childhood . . . . .	First.	VI.	40, 51
Jesus, his Early Surroundings . . . . .	First.	VI.	Intro.
Jewish Calendar . . . . .			Page 8
John the Baptist . . . . .	First.	VII.	Intro.
John's Baptism . . . . .	First.	VII.	7, 16
John the Baptist, his Mission . . . . .	First.	III.	76, 77
John the Baptist imprisoned . . . . .	First.	X.	Intro., III., 19
John's Preaching . . . . .	First.	VII.	III.
Jonathan Edwards' Experience . . . . .	Second.	VIII.	III.
Joy in Heaven over the Repentant . . . . .	Second.	V.	7
Laying up Earthly Riches . . . . .	Second.	IV.	17, 20
Lawyers . . . . .	Second.	II.	25
Lazarus, the Beggar . . . . .	Second.	VII.	20, 21
Learning of Egypt . . . . .	Third.	II.	10
Legend of Ceylon . . . . .	Fourth.	I.	III.
Legend of Mohammed . . . . .	First.	XI.	III.
Legend of Our Saviour . . . . .	First.	II.	III.
Legend of the Exodus . . . . .	Third.	VI.	III.
Leprosy . . . . .	First.	IX.	12, III.
Leptous Rajah, The . . . . .	Second.	VII.	III.
Letter of S. T. Coleridge . . . . .	Fourth.	IX.	III.
Life, a School-time . . . . .	Second.	IX.	III.
Lost Sheep, The . . . . .	Second.	V.	4-6
Lost Piece of Money . . . . .	Second.	V.	8, 9
Luke . . . . .			Intro.
Magicians . . . . .	Third.	V.	11
Mahmoud, the Idol-Breaker . . . . .	Third.	XI.	III.
Manger . . . . .	First.	IV.	12
Manna . . . . .	Third.	VIII.	4
Man unable to save Himself . . . . .	First.	IX.	III.
Manumission of Slaves . . . . .	Fourth.	VIII.	10
Mary, the Mother of Jesus . . . . .	First.	II.	Intro.
Mary, The Song of . . . . .	First.	II.	Intro.
Meaning of the Sacrifices . . . . .	Fourth.	IV.	18
Meat-Offerings . . . . .	Fourth.	IV.	12, 13
Messiah . . . . .	First.	V.	26
Midas and the Gold Touch . . . . .	Second.	IV.	III.
Midianites, The . . . . .	Third.	II.	15

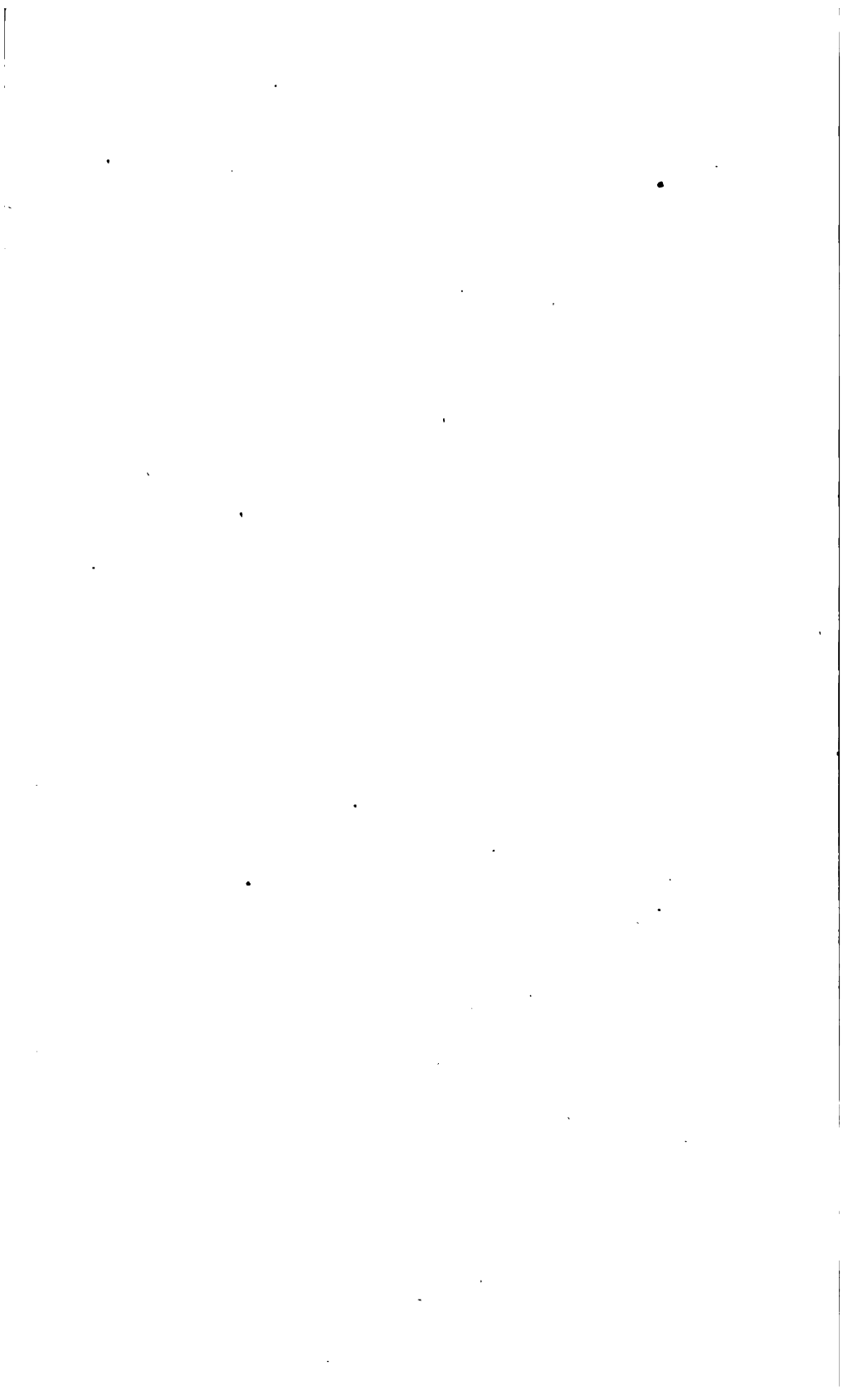


# INDEX.

	QUARTER.	LESSON.	PLACE AND VERSE.
Model Child, The . . . . .	First.	VI.	III.
Modern Idolatry . . . . .	Third.	XI.	III.
Moody's Work in Baltimore . . . . .	Fourth.	II.	III.
Moses . . . . .	Third.	II.	Intro.
Moses in Midian . . . . .	Third.	III.	Intro., III.
Mount Hor . . . . .	Fourth.	IX.	4
Mount Nebo . . . . .	Fourth.	XI.	49
Mount Sinai . . . . .	Third.	IX.	Intro.
Murmurings of the People . . . . .	Fourth.	IX.	4
Nazareth . . . . .	First.	VI.	Intro.
Need of a Saviour . . . . .	First.	IV.	III.
Nile . . . . .	Third.	V.	15
Opening the Scriptures . . . . .	Second.	XI.	III.
Origin of Hymn "Abide With Me" . . . . .	Second.	XI.	III.
Origin of Thanksgiving . . . . .	First.	II.	III.
Ointment . . . . .	First.	XI.	37
Parable of the Good Samaritan . . . . .	Second.	II.	
Parable of the Pounds . . . . .	Second.	IX.	
Paradise . . . . .	Second.	X.	43
Paralytic, The . . . . .	First.	IX.	18
Passover . . . . .	Third.	VI.	
Peace-Offerings . . . . .	Fourth.	IV.	Intro.
Peace on Earth . . . . .	First.	IV.	14
Pence . . . . .	First.	XI.	41
Penitent Thief, The . . . . .	Second.	X.	40
Pharisee and Publican . . . . .	Second.	VIII.	10-14
Pharisees Reproved . . . . .	Second.	III.	
Pharaoh . . . . .	Third.	I.	Intro.
Pharaoh's Daughter . . . . .	Third.	II.	5
Pillar of Cloud . . . . .	Third.	VII.	19
Pizarro's Choice . . . . .	Third.	II.	III.
Plagues of Egypt . . . . .	Third.	V.	17
Pound, or <i>Mina</i> . . . . .	Second.	IX.	13
Prayer . . . . .	Second.	VIII.	
Prayer, Delay of an Answer . . . . .	First.	I.	III.
Prayer, the Answer Sure . . . . .	First.	I.	III.
Praying in the Temple . . . . .	Second.	VIII.	10
Preaching of Jesus . . . . .	First.	VIII.	
Preaching the Kingdom . . . . .	First.	XIII.	
Precious Stones . . . . .	Fourth.	I.	27
Presentation in the Temple . . . . .	First.	V.	Intro.
Prodigal Son, The . . . . .	Second.	VI.	
Progress of Christ's Kingdom . . . . .	Fourth.	X.	III.
Prophecies of Christ . . . . .	First.	III.	70
Prophecy of Balaam . . . . .	Fourth.	X.	16-19
Publicans . . . . .	First.	VII.	12
Punishment of Idolatry . . . . .	Second.	V.	1
Purple and Fine Linen . . . . .	Third.	XI.	27
Quails . . . . .	Second.	VII.	19
Repentance . . . . .	Third.	VIII.	8
Road from Jerusalem to Jericho . . . . .	First.	VII.	8
Reeds . . . . .	Second.	II.	30
Receiving a Kingdom . . . . .	First.	X.	24
Restoration of Possessions . . . . .	Second.	IX.	12
Rich Man and Lazarus . . . . .	Fourth.	VIII.	10, 15
Riotous Living . . . . .	Second.	VII.	
Route of the Israelites from Egypt . . . . .	Second.	VI.	13
Sabbatic Years . . . . .	Third.	VIII.	Intro.
Scapegoat, The . . . . .	Fourth.	VIII.	8
Sea-Captain on Cape Ann . . . . .	Fourth.	VI.	21, 22
Seal Ring . . . . .	Fourth.	III.	III.
	Second.	VI.	22

# INDEX.

	QUARTER.	LESSON.	PLACE AND VERSE.
Secret Sins . . . . .	Fourth.	V.	III.
Seven Words from the Cross . . . . .	Second.	X.	34
Shepherds of Bethlehem . . . . .	First.	IV.	8
Shoe-Latchet . . . . .	First.	VII.	16
Signs and Wonders . . . . .	Third.	IV.	III.
Simeon . . . . .	First.	V.	Intro.
Sin-Offering, The . . . . .	Fourth.	VI.	25
Sin of Idolatry . . . . .	Third.	XI.	31
Slough of Despond, The . . . . .	Third.	IV.	III.
Stanley in Africa . . . . .	First.	V.	III.
Strange Fire . . . . .	Fourth.	V.	1
Strong Drink . . . . .	Fourth.	V.	9
Superscription over the Cross . . . . .	Second.	X.	38, III.
Support of the Israelites in the Desert . . . . .	Third.	VIII.	III.
Synagogues . . . . .	First.	VIII.	15
Synagogue Service . . . . .	First.	VIII.	16
Table of Show-Bread . . . . .	Fourth.	II.	4
Taskmasters . . . . .	Third.	I.	11, 14
The All-cleansing Blood . . . . .	Fourth.	VI.	III.
The Boy Jesus in the Temple . . . . .	First.	VI.	46
The Crucifixion . . . . .	Second.	X.	
The Exodus . . . . .	Third.	VII.	Intro.
The Gospel proved by its Fruits . . . . .	First.	X.	22, III.
The Law of Love . . . . .	Second.	II.	27
The Tabernacle . . . . .	Fourth.	II.	
The Ten Commandments . . . . .	Third.	IX., X.	
True Cross of Christ . . . . .	Second.	II.	III.
Two Debtors, The . . . . .	First.	XI.	41, 42
Tithing Mint and Rue . . . . .	Second.	III.	42
True and False Repentance . . . . .	First.	VII.	III.
Two Pictures of Florence . . . . .	Fourth.	IX.	III.
Unleavened Cakes . . . . .	Fourth.	IV.	12
Uppermost Seats . . . . .	Second.	III.	43
United-States Seal . . . . .	First.	VIII.	III.
Unjust Judge, The . . . . .	Second.	VIII.	2
Usury . . . . .	Second.	IX.	23
Value of the Great Feasts . . . . .	Fourth.	VII.	III.
Vipers . . . . .	First.	VII.	7
Vision from Pisgah . . . . .	Fourth.	XI.	52
Vision of the Future Life . . . . .	Second.	V.	III.
Washing before Eating . . . . .	Second.	III.	38
Walk to Emmaus . . . . .	Second.	XI.	
Water turned to Blood . . . . .	Third.	V.	17
Waters of Meribah . . . . .	Fourth.	XI.	50, 51
Wesley's Monument . . . . .	Fourth.	XI.	III.
Widows . . . . .	Second.	VIII.	3
Wilderness of Judea . . . . .	First.	VII.	Intro.
Wilderness of Sin . . . . .	Third.	VIII.	Intro.
Winnowing Fan . . . . .	First.	VII.	17
Woe unto You . . . . .	Second.	III.	III.
Women's Organizations . . . . .	Fourth.	I.	III.
Women's Work for the Tabernacle . . . . .	Fourth.	I.	25
Year of Jubilee . . . . .	First.	VIII.	19
	Fourth.	VIII.	
Zacharias . . . . .	First.	I.	Intro.
Zacharias, The Hymn of . . . . .	First.	III.	Intro.
Zekeucus, King of the Locri . . . . .	Second.	X.	III.









14

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